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EQUALITY LIBERTY AND NATURE



*Understand in Common
Judge in Truth*



The Progress of Nature

Multum in Parvo

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By Nahum W. French

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MAY 12 1915

To
My Fellow Citizens
and
To My Fellow Beings
I Respectfully Dedicate
This Work
1915

FREEDOM OF THE PRESS.

“Freedom of the press was acquired after one of the longest and hardest fights in Anglo-Saxon history. The people have been very jealous in its defense ever since. Publishers of periodicals which have preached doctrines that a great majority of Americans utterly despised, have found unexpected friends when petty prejudice has attempted to suppress them. Perhaps we have gone to the extreme of license, but IT IS THE SAFER extreme. Americans have a firm faith in the triumph of right. They believe that nothing will sooner kill bad doctrines than their free discussion. Publishers are properly held responsible for assaults on individual reputations and for violations of the laws of common decency. But the people resent any attempt to hold publishers to legal accountability for the expression of opinion on general questions, and efforts to establish a censorship in advance of publication will fail, as long as American principles retain their pristine vigor.”

For this great evolution, in THE PROGRESS OF NATURE, and for the straightforward and manly services of our printers:—Sincere thanks are expressed.

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¶ To collect directly on income--profit, used--if used,
not easy:--Collect from tangibles--according to 'proper'
profits, developed in the State--a percent for revenue:--
Retain from intangible's 'proper share' of these profits,
developed in the State, a fixed, average, comparative
tax, rate percent for equity.

¶ Natural principle is not created or spoken out of
existence by human agency; but is an everlasting
property inherent in the nature of things and in the
Natural Rights of Man. N. W. F.

The Progress of Nature - - - - -

Valley View
Thornton's Ferry, N. H.

SYNOPSIS OF THE PHILOSOPHY OF GENERAL, PROPERTY (QUALITY) TAXATION:—PRESENTED IN ARGUMENT TO THE SUPREME COURT OF NEW HAMPSHIRE MARCH TERM 1913.

Contending that:—To tax trees (or any other *'thing'*) on the selling value—actual, or guessed at—is radically in violation of written Statutes; and *ruinous* to predial farm life and existence.

That:—Selling values are in exchange for indefinite years of compiled expenses, or profits (true value), or for any other consideration imaginable; true, or untrue, appraisable in money, or not.

That:—‘True Value,’ is Net profits from the ‘property’—quality of—a ‘thing.’ The profit (true value) capitalized (appraised) gives the true taxing value, in the thing.

That:—To tax all taxable *'quality'* (property) at (*not on*) its true value, in money, each year, *is Statutory*; and *just* to all parties and industries.

‘Property,—is Quality,—of a Thing.’ (DICTIONARY)

A thing has many different properties or qualities in it.

Expense, sentiment, exact usefulness (profit or ‘true value’), beauty, religion, any imaginable characteristic may be one of the many properties or qualities of a thing; the same as person, number, gender and case are the properties or qualities of a noun; or as matter has many different properties as is taught in chemistry.

No one of the properties or qualities of matter, of a noun or of a thing, is the matter, the noun, or the thing itself:—therefore the ‘property of true value appraisable in money’ in a thing cannot be the whole thing, or include the property or quality of expense.

The sale of a thing (unless it be a thing like a dollar, or the credit balance of a good account—the profit—‘true value’) is

a sale of all the properties or qualities in the thing or in an estate, at a price to cover the property of expense, to satisfy the sentimental properties as well as the true produce of profit:—therefore it may be plainly seen, that a sale value of a commercial thing is a gross value, and is as far from “true or exact value” as the varying qualities of business and of things can possibly develop. And further: No person can be granted, or ever has been granted, constitutionally or statutorily, the power to make the ‘property of true value’ include the property of expense; for natural principle is not created or spoken out of existence by human agency, but is an everlasting property inherent in the nature of things and in the *Natural Rights of Man*.

‘Value’ is the ‘property,’ the ‘Quality’ of a thing, which renders it useful (profitable). (DICTIONARY)

‘Things’ are not taxable property, or quality; but, *may have in them*, a quality, or a property, of value,—usefulness—that is taxable.

True, exact value must have been *produced* and actually received into the estate *within the year*, and cannot include expenses, losses, or mistakes, for they are not value; neither sentiments, religious, esthetic, or otherwise, not appraisable in money, because they yield no money.

‘Taxable property of True Value’:—is *quality* of a thing which, according to the nature and purpose, ordinarily produces a use, convertible into a money profit within the year, from April first to April first—“Liable,” (*bound in equity*) to proportionally divide the profit (true value) with the public; secured, not on the profit (true value, use), for that may have served its purpose and been used up, and beyond reach; but upon the thing, having the quality (the property) to produce the true value—profit.

Any tax bill based upon the selling price of a *thing*,—instead of upon the quality (‘property’) of the thing, at its one year’s usefulness convertible into a money, true value profit—violates New Hampshire’s written Statutes; *and is protested*.

N. W. FRENCH.

Value of the Thing Itself, its bodily value:—is ‘amount obtainable in exchange’—a selling value of the whole body of the thing, for conveyances, to settle estates, to die by, not its true use or profit value, to live by year by year.

As all *money value* of property—quality—comes from the public—*not from Nature*,—the public is entitled to a per cent only of the profits produced by, or because of, the public; not of the things produced independently, by Nature; or that are produced for sentiment only, without a money profit from the public.

Selling Values of things may be made up of expenses mostly; as compiled for a lifetime in a forest: May be, and very generally with some classes are fixed by necessity, compulsory, or sentimental conditions, religious, educational, erratic, having no true value appraisable in money.

Homes and farms and produce of New Hampshire land are necessities to the existence of the country people whether a commensurate true value is produced from them or not.

“The word ‘person’ may extend and be applied to bodies corporate and politic as well as to individuals.” (Pub. Stat. Chap. 2. Sec. 9.)

“Stock (things, or estate) in corporations (or personal estates) shall not be taxed, if the nature and purposes of the corporation (or personal estate) are such that no dividend of its (yearly) profits (true value) is to be made.” (Pub. Stat. Chap. 55 Sec. 9.)

Yet locally, we believe such estates held in obstruction to ordinary economic human progress may be subject separately to a public charge in the nature of a damage or a license fee, and not interfere with the limitations of reason and proportionality; the produced advantage being from development of quality in the surrounding estates. This increment of advantage must, in equity, exceed the current expenses, to justify the special charge. Bear in mind such special charge or tax is not in the nature of a general quality, or property tax; and does not come into consideration in this work.

Corporations have seen to it that in ‘practice’ they are taxed

well within a 'true value' basis; deducting all salaries and costs, as operating expenses, each year.

Salaried Officers and Artisans, who by their arts and trades are more enabled to help bear the public charge than common laborers,—according to justice, and the Statutory obligation by the word 'liable' (bound in equity),—are to be rated for returns and gains (more than common laborers) proportionally unto other men for the produce of their estates:—Violated in 'practice'; and by Act in 1913 (not signed by the Governor), making a uniform poll tax, whatever the capita (faculty) returns and gains above common labor. The wage of common labor is covered by the poll tax.

Traders, who may and do receive into their estates a profit, a true value, over and over again—*out of the public*—as many times as they can turn their goods, or simply orders during the year, have no interest to change the present 'practices'; for, by a full, true, profit value appraisal they would be made to *return to the public*, their proportional part.

Farmers, who by 'true value' (one year's profits) as the basis of appraisal—deducting all operating expenses—would pay their full share, are, by practices in violation of written Constitutions and statutes, beguiled to pay upon the bodily selling price of indefinite years (their whole life's), compilation of true value, (profits, savings) in their things (their estates). And this selling value is transiently or permanently fixed by all manner of influences, sentiments religious or otherwise, expenses, losses, or necessities, without true relation or any relation at all, to their "property," 'quality' of 'true value,' (profit).

The Courts, Professions, Speculators, Corporations and Dealers are saying in effect:—If the xxx are as a class susceptible of being beguiled to persist in the '*practice*' of basing their part of the tax burden upon the selling value of their whole life's work, instead of upon one year's true value (profit) of the quality of their things:—Why! let them do it regardless of individual protest; regardless of Constitutions and Statutes by all, or any manner of means. It helps us out. We can get what they are obliged

to produce, and the balance from the Great West. It enables us to outbid, for the services of their sons and daughters, and drives them to sell their stored up expenses in their forest lots,—under distress,—to our speculators, jobbers or manufacturers, to make a large profit from. Let them pay their poll tax besides, even if they have given their whole life's labor (salary) and expenses, to their farms and forests without charge or consideration, failing to show up the 'true value' (profits) of the quality, 'the property,' as provided them may do, by Sect. 1, Chap. 58, Pub. Stat.

—Results of Such Violations of Constitutional Statutes.—Depopulation and devastation of the country to the advantage of corporations, traders, and salaried characters, in central places and cities; who by Labor and Lobby Unions and sundry services to—succeed in getting their salaries raised, and their services of time, worth, and justice reduced, until no available inducement (absolute necessity, circumstances, homes and substance to save the souls of the aged and incapacitated—what won't a person do to save his body and soul?) will persuade intelligence and vitality to remain on the farm, except long enough to skin off any quickly available value that they can procure help from the city to obtain.

Is this all mistaken error? Or is it selfish dishonesty? What of an authority that will render findings *that support such practices* to the destruction of the vitality of written Statutes and Constitutions?

Is it to be "Recall of Judgments and Judges?" Or is it to be a boundless wilderness of chaos, discord? Or weakness, servility, and extinction of respectable, intelligent farm life?

Recall—at least instruct your representatives—in *no mistaken terms*—to add to the wording of the Statutes treating of taxation, in each respective, proper place, the prime, the first, the most important, *the only definition that will give any sense* to the Constitution and Statutes (given in any standard dictionary) of the words Liable, Property, True and Value, directly after the words, thus: Liable, bound in equity. Property,

quality. True, exact. Value, usefulness, profit. Or, introduce into Chapter 2 of the Public Statutes, sections giving these definitions of the words.

That our next Court of the people in 1915 do this, is the earnest prayer from the rural and common people of "Beautiful, but dying New Hampshire."

A tax according to income, above the wage of common labor, is economically the correct method of taxation; because it reaches not only individual ability, but the *productivity* of wealth.

Professor Seligman has this to say, and it is quoted with approval in the reports of many states:

"The general property tax as actually administered (practiced) is beyond all doubt one of the worst taxes known in the civilized world. Because of its attempt to tax intangible as well as tangible *things*, it sins against the cardinal rules of uniformity, of equality, and of universality of taxation. It puts a premium on dishonesty and debauches the public conscience; it reduces deception to a system, and makes a science of knavery; it presses hardest on those least able to pay; it imposes double taxation on one man and grants entire immunity to the next. In short the general property tax is so flagrantly inequitable that its retention can be explained only through ignorance or inertia. It is the cause of such crying injustice that its alteration or its abolition must become the battle cry of every statesman and reformer."

How can reform be, until ignorance and selfishness are placed in the background by a just interpretation of our Constitution and Statutes?

July, A. D. 1913.

GRAFTON, SS.

SUPERIOR COURT,

September Term, 1912.

NAHUM W. FRENCH v. TOWN OF LYME

Petitions for abatement of taxes, under Section 11, Chapter 59 of the Public Statutes, for the years 1909, 1910 and 1911.

The plaintiff is a resident of Haverhill, Grafton County, and, during the years for which he seeks an abatement of taxes, owned real estate in defendant town, which was taxed as non-resident.

The plaintiff's petitions were referred to the Tax Commission, under Section 9, Chapter 169, Laws of 1911.

The Tax Commission reported that the petitioner was entitled to an abatement of a certain sum, for each of said years, *and a certain additional sum for each year, if the Court held unconstitutional Chapter 95 of the Laws of 1907, exempting, from taxation, taxable property of a soldier or sailor, and the wife, or widow of any such soldier or sailor, to the value of \$1000, provided such soldier or sailor, and his wife, if any, shall not own property to the value of \$3000, or more.*

The petitioner, before the Commission, claimed that in appraising, for taxation, his land, which was woodland, the value of the growing trees thereon should be excluded; but the Commission declined the plaintiff's request, and included the value of the growing trees as part of the value of the taxed land.

The Court, upon the return of the Tax Commission's report, upon said petitions, ordered judgment upon the report in accordance with the findings of the Commission; and the plaintiff excepted.

Reserved and transferred.*

JOHN M. MITCHELL,
Presiding Justice.

**Counsel abandoned the case*:—Having received the express desire of the court that he do everything he can do to cause his client to desist from transferring to the Supreme Court "such a frivolous and useless proposition"; and from the plaintiff, a refusal, to have Soldier's Exemptions discussed or a further discussion of selling value, as true value.

SUPREME COURT OF NEW HAMPSHIRE.

GRAFTON, SS.

September Term, 1912.

N. W. FRENCH v. TOWN OF LYME, N. H.

BRIEF.

Pertaining to exception taken upon a finding that trees are a PART of land; and therefore their value not to be excluded, in general property tax appraisals; involving in the solution of this case, a decision, whether "TRUE VALUE" means an appraisal based on the current or past years' use and benefit or growth value, or, whether 'TRUE VALUE,' means an appraisal based on estimated "amount obtainable in exchange" for ALL PAST YEARS' growth of use and benefit, in gross aggregate of all else pertaining.

Surely, this planet on which we live, the land, real estate, is made up of 'parts' (or properties); but, as surely, the different parts (or properties) are not all governed by the same natural or political laws. (If it were so, rocks would rise in air, or gas would fall to earth, and political laws would be necessary to regulate the quarrying of gas plants. * * *) N. H. 68, p. 120.

"Real estate is liable to be taxed." Pub. Stat., Chapt. 55; 'liable,' means bound in law, in equity; that is, in reason, equality, and proportionality:—constitutional requirements. Only (producing) property is named to be taxed, unless the tax is laid to curtail an evil; Pub. Stat., Chapt. 55, Sects. 1, 2, 3, 4, 7, 9; "use and benefit," in no case or place, is specified to be included; hence, those always distinguishable, separable, re-present-ative, use and benefit, produced 'parts' (trees)—like other nonproducing, or dependent, parts of property, such as young live stock, farm crops, rent, ores or any other appurtenant part in a natural state, churches, charity structures, and monuments even though made of gold, and even though any of these things may have a gross or selling value of thousands of dollars—have

not been named by the legislature as taxable property, or as taxable appurtenant 'parts' of real estate. Why, where is the constitutional reason? Is it not simply because these 'parts,' *of themselves*, produce nothing to pay a tax with? Zero cannot be a term of the constitutional or any other proportion.

By Chapt. 61, Sect. 21, the only inference to be drawn is, that standing trees or wood are to be taken as real estate, only in collecting taxes as by chapters 60 and 61, and not, to be taken as taxable real estate in other cases or chapters.

Is it not a fact that, to tax that 'part' of real estate made up of trees, at a gross, selling value appraisal, in with the pre-mised land area value, is a multiple tax? If the produce, use and benefit, were taxable at all while dependent,—*Kennard et al v. Manchester*, 68 N. H., p. 61; *State v. Express Co.*, 60 N. H., p. 244, 245; *Cooley on taxation* second edition, p. 221, 225, 227, 367—only the current or past years' use and benefit or produced 'part' could be included; whereas the part representing the trees stands for all past years' produce of the pre-mised grant, to the age of the trees. Such a tax, on the aggregate, to be paid each year, is beyond our understanding of 'equality, proportionality, and reason'; when compared with the tax based upon specific, producing parts (or qualities) of estates, according to true or real value as in other lines of business.

Is such an aggregate compilation of gross value tax according to the granted rights vested by our title deeds, guaranteeing the 'use and benefit' of the pre-mised land, to the grantee or his assigns only, forever?

The use value as applied by the legislature always in its acts and practices, from the laying of the constitution down to 1833, was only upon specific (producing) property; according to the yearly use and benefit or income which the specific taxable property yielded each year, only; IS SUCH A VALUE TRUE VALUE, or, what is true value?

Those founders of the constitution in their subsequent legislative acts would be likely to know how to interpret their own work.

January 4, 1833, the legislature passed an act making all ratable (taxable part, of) estate to be appraised by the selectmen or assessors of the several towns, at its full and TRUE value in money; *could this act delegate to the selectmen any power that had never been possessed, or even assumed by the legislature?* (ante. p. 1, 2.) We believe that “true value” means to-day just what it meant then, and has always meant; viz:—a value in proportion to the “property or properties of a thing which render it of ‘use and benefit,’—income,—profit. (Dictionary.)

Applied to specific property (understood as a thing), can ‘true value’ mean—amount obtainable in exchange, a selling value, gross value, gross receipts, expenses, speculative price, stringent necessity or circumstance value? For, are they not all diametrically adverse to that which tends to true “equality, justice, and proportionality”?

Is the produced ‘part’ of land—made up of trees—ratable, or taxable estate, with, or in addition to the pre-mised land area part?

Respectfully,

NAHUM W. FRENCH.

Distributed Dec. 1912.

ARGUMENT FOR THE PLAINTIFF,—PRO SE.

January, 1913.

Delivered March 4, 1913.

It has come to be understood that there is something wrong about the present practice of taxing trees at their full selling value in with the land that produced them.

This positive understanding has publicly found expression recently, from different sources, and became so urgent that at our late Constitutional convention a remedy was proposed; but the remedy was to be uncertain, and was to be made at the sac-

rifice of the most vital, fundamental, principles of justice and proportionality as laid by our constitution; and consequently was most naturally defeated. Therefore, the confusion attending the question (a delusion), still stands before us to consider.

“It is specific property that is taxable. This has been the rule of the province and the State;” 58 N. H., p. 551, J. Doe.

Specific taxable property must be the producing property, for the part being produced can produce nothing of itself, and therefore is not itself specific property, but re-present-ative of the specific property; therefore, the part which is producing and the part which is being produced cannot both be taxed without duplication; the illegality of which, it must be, is not necessary for me to discuss; and neither does it seem necessary to go into a detailed academic consideration of the meaning of the words property, and true value; for when this is done it leads to the same result.

Value is property. “Value RECEIVED,” is the produce of “SPECIFIC property.” Value anticipated, expected, or hoped for, is property; it is a quality; but not a sure, true, real value, property, or quality; therefore NOT ‘SPECIFIC’ and NOT a TAXABLE value, property, or quality; for such is not yet, of itself, either sure or producing or received, and can form no part of a proportion. Like a problem in mathematics, this laying of equal burden is correctly solved only by application of correct principle; the principle may be hard to find, possibly lost sight of, in mistake or selfishness often suppressed; consequently all manner of hit or miss ways are applied, resulting in all manner of error and injustice.

Specific, appraisable, or taxable property or quality of value, is a property or quality of value that ordinarily should or has produced a profit received into the estate during the year preceding the first day of April.

Market or selling value is based upon anticipated future receipt of value or profit. The causes for such anticipation of profit are various, and, very often, in no way connected with a profit, or taxable value received in the past; therefore, selling

value taken as a basis for taxing appraisals, is not application of the correct principle; it is one of the hit or miss ways being practiced.

It is proper to consider what has been, and is, the rule of the State, as expressed by the legislature of the State, in the statutes.

Chap. 55, Sect. 1. All able males between twenty-one and seventy years of age are liable to be taxed; that is, they are liable during the producing age.

SECT. 2. Real estate, is liable, to be taxed. 'Liable' means, bound in equality, in law, in proportionality and in reason—Constitutional requirements; and is to be taxed ONLY, AS SPECIFIED BY THE LEGISLATURE, *'so the same be not repugnant or contrary to the principles of equality and proportionality of this constitution.'*

Churches, and the ordinarily necessary (\$2500), appurtenant 'part' of parsonages, if used for the designed purpose, and almshouses on county farms, are excepted, even, from a liability to be taxed. Why? Is it not because churches or almshouses produce nothing to pay a tax with?

SECT. 3. Buildings, mills, carding machines, factory buildings and machinery, wharves, ferries, toll bridges, locks and canals, and aqueducts, if owned, operated, and employed—that is, if they are producing, they are bound to be taxed.

SECT. 4. Real estate shall be taxed independently of any mines or ores contained therein until such mines or ores shall become a source of profit—Until they become actual, producing, specific, property.

SECT. 7. Personal property liable to be taxed is;—Horses, asses, and mules over eighteen months old; oxen, cows and other neat stock over eighteen months old; sheep and hogs over six months old:—These all have a selling value before their specified ages, but they have not come to a PRODUCING age, an age at which they can render a yearly quality of realized usefulness.

SECT. 9. "Stock in corporations shall not be taxed, if the NATURE and purpose of the corporation are such that no dividend of profits is to made:" that is, if there is naturally, ordinarily, no produce in the time limit, over which the jurisdiction

of the State, under its rule of policy, can extend; viz., the year preceding the first day of April.

All the aforesaid sections afford indubitable evidence that the rule, the clear and emphatic policy of the State is—that, taxable or specific property is the producing property; and the produced use and benefit, must be rendered during the year preceding the first day of April.

Nature will not produce one penny of income, use or benefit, from an unfinished building, a forest, or other NON-specific property; however, properly and necessarily, the selling price must cover all the compiled expenses that have entered therein; they are property, having an anticipated, but not a specific value.

By what rule of the State can such compiled anticipated values be annually included with the value of the annually producing specific land? Expenses are not value, neither are anticipated values specific values or true values.

This quality of usefulness determines the taxable property; it is the re-present-ative true value of the thing, that possesses such a quality; it is the TRUE value, for it is the permanent, natural, fixed, dependable value; therefore, it is the taxing value, rendering equality, and proportionality.

Simplified,—it is specific, PRODUCING property or quality that is taxable, by the rule and policy of the State; without regard to what some speculative ‘bull or bear’ may name, or make, as a selling price; only so far as such a selling price may in some cases be taken or considered as evidence, to assist in finding the true value.

Specific land produces, but its produce does not produce, until separated from the specific land and itself becomes a source of actual use and benefit. Hence—like ores or mines as treated by Sect. 4, aforesaid, the land is to be taxed independently of any natural produce thereon until such produce becomes a source of profit according to the aforesaid rule of the province and the state.

Fundamental rules are very important things either for a State, or for a subject unable to get beyond common English, as

originally taught in our public schools. For harmony, the rule of the one MUST be the rule of the other.

This rule of the province was plainly stated by the council and subsequently by the legislature down to 1833; stating over and over again that "Each subject shall be made to pay in proportion to his income."

"All houses, mills, warehouses and other buildings, wharves and ferries shall be estimated at one-tenth part of their NEAT YEARLY VALUE." This could not have meant possibly a SELLING value. It meant net income, for it is worded that way in many acts.

Different lines of business involve such wide and varying differences in expenses, risks, skill, losses and necessities and in all things pertaining to human weaknesses and conditions that may make uncertain and untrue, that no valuation, except one eliminating these wide differences and great uncertainties, can be justly used to lay equal, reasonable or proportional burdens.

Selling values, or gross receipts—for the sales book demonstrates them to be the SAME—are controlled and established through the operation of one or more of the aforesaid diverging elements, and cannot, therefore, be the absolute or paramount lawful evidence of true value.

Justice Stanley has said in *State v. Express Co.*, 60 N. H., p. 244, 245: "To impose a tax on gross receipts is in no sense a tax ON PROPERTY, OR ON POLLS OR ESTATES. It does not regard the capital invested, the expenses incurred, or the losses sustained, AND IF, BY ANY PROCESS OF REASONING IT COULD BE HELD A TAX ON PROPERTY, THE TAX SO IMPOSED IS NOT REASONABLE AND PROPORTIONAL. The gross receipts of one company or enterprise may be small and the net profits large, while of another the gross receipts may be large and the profits small, or there may be no profits at all. *If, the legislature had the right, to lay a tax on GROSS RECEIPTS (or sale value), there is nothing to prevent them effectually destroying any business which they chose.*"

In further verification of the herein argued facts, reference is made to *Grafton County v. Haverhill*, 68 N. H., p. 120; Appendix

of Tax Com. Report of 1908, p. 173, 214, 216, 217: Cooley on taxation, second edition, p. 8, 24, 220, 221, 225, 227, 792, 367; Pub. Stat., Sec. 10, Chap. 55.

It is duplicate taxation to lay an additional tax upon the dependent produce, use and benefit of the specific property—in verification of which it may be seen that, to follow the rule of the State, the title deeds given by the State guarantee to the grantee the use and benefit of the premise, to his or his assigns only proper use and benefit forever.

By the premise or written descriptive part of a New Hampshire deed, trees are never treated as integral with the land area; but are treated as one of the appurtenances that may, in any deal, be excepted and treated separately.

Forest lands are unimproved lands; unimproved means not improved; if there are not improvements, there cannot be added true value; the reason is because there is a compilation of expenses that must enter into the nature of things, leaving only the “PROPER, use and benefit” granted by the title.

- * The selectmen shall appraise all taxable property at its full and true value in money as they would appraise the same in
- * payment of a just debt due from a solvent debtor, and shall receive and consider all evidence that may be submitted to
- * them relative to the value of shares in corporations and other property the value of which cannot be determined by personal
- * examination. They shall deduct from the appraised value of shares in any corporation a just proportion of the value of any estate of such corporation which shall be otherwise legally taxed upon satisfactory evidence thereof under oath.

Sec. 1 Chap. 58 Pub. Stat.

The exact meaning of this Chapter we believe to be: The selectmen shall determine the present worth, the profit of use and benefit, that is naturally, ordinarily produced during the year preceding the first day of April, and capitalize it into money at a uniform, fixed State rate per cent. This amount multiplied by the town tax rate would give the specific property tax.

By this superlatively important section of our tax laws, it is the privilege of every subject—corporate or individual—to demonstrate to the appraisers, not only a complete inventory of their specific property, employed in the principal, and in the subordinate branches of their business, separately, but also to demonstrate—by offer for inspection of clear and complete debit and credit accounts—the *Profit*, for the year preceding the first day of April, according to the nature and purpose of their property, business and faculty, as ordinarily applied. Any subject neglecting or refusing to accept the privilege, should not then complain if they are opposed in their appeal from that year's appraisal.

Your Honors—For over four years, abundance of such accounts and evidence have been brought before the Town of Lyme, and citizens of the State; finally gaining an acknowledgment that an injustice is being done. But, notwithstanding the definite demands of the constitution and of this statute law to “receive and consider,” the Town of Lyme, supported by the lower courts, have refused and disdained to openly consider such evidence and accounts and to do justice. Therefore, that justice may not be defeated, that the sylvan development of business, wealth and beauty be not further exploited and devastated—these further citations of principle and of law, recognized by our greatest political economists, jurists, and legislators, are brought to your attention and for your disposition or application.

No rebuttal to such a clarification from ambiguity has yet appeared from any rule or policy of the State, or the courts in publicly recorded findings (to recent date), or in the principles of morality or public welfare.

Only devious practices, and unholy desire to cover up by double meaning, appears.

Such a clarification we believe to be about all that is needed for forest tax treatment by the legislature.

With no desire to express undue encomium, it must be recognized, from close investigation that a strict surveillance must have been observed by some superior understanding, to have preserved the purity of principle in the manifest strict adherence of

statutes, and of the recorded rulings (to recent date) of the Supreme Court in the tax laws and cases of this State. These principles are equally as much needed to be fully in the minds of the common people.

A befitting prayer: That a shade of the philosophy of some of our illustrious ancestors may descend upon this benighted delusion in the understanding of common people and work out a renaissance and a progress for equality and justice: "That a fair field with no special favors" may be with us in fact.

Money at interest or in business intangibles of any kind should be subject to the same final results; not for direct revenue, but by making the use a "PROPER use and benefit."

Unearned increment does not ordinarily abide with predial wealth held for NATURAL DEVELOPMENT, of produce. NATURAL growth or increase is "reasonable, and PROPER, use and benefit;" and cannot be truly denominated "predatory wealth" or be declared in "unreasonable restraint of trade."

True, fixed, natural principles of justice make up the component elements of good constitutions. If such principles honestly and truly applied are not adequate as a guide to justice, what lies outside but an unbounded wilderness of chaos and discord? The just principle that "no person shall be denied the equal protection of the laws" is passive. Shall be denied! The "protection" must be asked for, it must be known how to ask for it—with the common people here lies the obstacle, complicated and expensive beyond their ability—or no denial, it will be decreed, is necessary; and the originally intended operation of the true principle (it is no fault of the principle) may very often be defeated. Principle is not created or spoken out of existence by human agency, but it is an everlasting property inherent in the nature of things; sometimes hard to find, possibly lost sight of, and often suppressed.

This principle of equality is framed in the New Hampshire Constitution. "There shall be a new valuation of estates once in five years at least, in order that public assessments may be made with equality." "Equality" demands that no person or estate

be re-re-valued by taking in the representative—the rent or use of houses, the sales-book footings of merchants, mechanics or manufacturers, or the produce of the land. RADICALLY, is this constitutional principle of equality violated if, from any cause, only one kind of an estate—for instance an estate having trees its only representative—is so re-re-valued? Again the constitution says the assessments must be “reasonable and proportional,” and again must lay upon each member of the community his proportional share of the expense; again, no tax shall be established, fixed, laid or levied, for any pretext * * whatsoever without the consent of the people or their representatives in the legislature. Hence property is not to be taxed unless specified by the legislature. ‘Real estate is liable,’ not bound only in equity, to be taxed. All thinking, understanding people must, and do acknowledge that it is not just or equitable to tax trees.

The legislature has named the real estate appurtenances that are to be taxed, viz: buildings, mills, carding machines, factory buildings and machinery, wharves, ferries, toll bridges, locks and canals, and aqueducts.

Had there been other appurtenances to be taxed why were they not named in this list or specified by some special law? Why were not forests and undeveloped waterpowers named? The principle of equal protection that gives the owner of a house the use of it, or to the merchant the advantage of his business, must needs apply to the person who invests his means in land, and waits with no income and advantage at all, for years, paying yearly the tax on the land, to take his chances of receiving a three to possible five per cent advantage sometime in the future.

“To tax the representative when the property producing that representative is taxed, is taxing a mere shadow.” How can more than equality be asked? Equality means equality, and if injustice is done, it must be in the process practiced, and THAT is what needs amending.

Justice cannot rightfully be defeated by juggling with generic or ambiguous words or phrases; or by tampering with the principle of human rights as laid in our Constitution. Every sub-

ject is entitled to language of clear and specific meaning. The subject is to have the benefit of any doubt. Cooley, p. 267, 268, 269.

The word 'land' has a generic definition, covering and including every species of things pertaining to the surface area; such a definition is ambiguous and not specific.

The word 'property,' as now generally and erroneously understood to be a thing, instead of a quality, is also generic or ambiguous—for, how can it be known to what such understanding of the word property relates?

There is a particular desire to know, by what rule of the State, the sale or gross value of trees—that always distinguishable, separable, re-present-ative, developing, use and benefit, compiled expense part of the specific land, IS BOUND to be included with the value of such land, for taxing purposes; while, in no case, is such treatment required by law—by written statute.

In the year 1907 a warranty deed of lands in the town of Lyme, N. H., was given and recorded to contain 77 acres, together with all the privileges and appurtenances to the same belonging, for our only proper use and benefit forever.

Notwithstanding this warranty given, the town of Lyme have charged against this property a burden of tax such that we are not only deprived of the use and benefit guaranteed to us, but are destined surely to have our estate carried heavily into debt, if such a tax is supported. In effect, they are charging against our said estate, not only a tax upon the BASIC value, the land, but in addition are annually charging a tax upon the aggregate amount of the gross income, or representative of the land, for all past years of development, increased by each year's interest increment together with all other expenses which must necessarily be included in the SELLING value; and to this must be added a tax upon the ONLY TRUE GROSS RECEIPTS—the logs at harvest time, WHILE NO OTHER INDUSTRY IN OUR STATE IS BEING SO TAXED. We are asking for no exemption, or unequal favors at all: We are asking to be taxed on the TRUE VALUE. Cooley says, no definite rules for ascertaining true value have been laid down outside of

statutes. Cooley, p. 412. Statutes seem to provide well defined rules. Let it be retained firmly in mind, that this whole subject and matter is in relation to the true TAXING value, and no other value, except to show contrast, subservient to reason and to New Hampshire's constitution and laws. We hold that, under a consideration of taxation, "true value" must mean "true TAXING value," which would be in no way synonymous with the true SELLING or MARKET value, unless an equal and just burden, by each, would be laid.

(A subject is an adjunct throughout a treatise.)

A forest, on land, is the only representative, and to tax the representative, when the property itself is taxed, is taxing a mere shadow. Cooley, p. 225 3-4.

It is a fundamental maxim in taxation that the same property (quality) shall not be subject to a double tax payable by the same party, either directly or indirectly. Cooley, p. 227 1-4.

To tax one person or subject of taxation twice, while other subjects are taxed but once, Cooley believes to be wholly inadmissible by any constitution requiring equality, p. 221 3-4, p. 225 1-4.

To figure to the mortgagee of forest land an interest income of five per cent., subject to no tax whatever, either upon the principal investment or the interest increment, as allowed by public Act 1911 in amendment of Chap. 55, Pub. Stat., and at the same time requiring forest land to stand a tax upon an appraisal covering the basic value of the land, with its representative or gross receipts, periodically piled on and always retained, forming a cumulative mass to be repeatedly levied upon, is a condition of things that, in relation to which, it may be well to call for a constitutional consideration.

Were it apparent that there has ever been a consideration of this tax delusion embraced in a court ruling and conforming to the constitutional requirements, or were it evident that the average citizen and the appraisers have a correct understanding—an attempt to deal with so technical a subject at this time might not have been made. But these conditions do not appear to be,

and hence, from an honest and not entirely selfish motive we attempt in a limited way to draw attention to such evidence as appears true in support of justice, in the interpretation of the construction of statutes as they relate to this subject.

“The word land, lands or real estate (generic) includes tenements, hereditaments, and all rights thereto and interests therein” (all sorts of qualities—properties). It does not seem difficult to see that the hereditaments, rights and interests may be of value as hereditaments or in the support of an execution, and yet not be of value for other purposes. Some may be “liable—equitably bound”—to pay a direct tax; while others may not be equitably bound—that is, liable to be taxed at all, directly. Incomplete developments of any kind, such as unfinished buildings, undeveloped mines, water-power, factories, forests, or other crops, would be hereditaments, would be real estate held by a collector for a just tax levied upon the basic real estate, or held to satisfy an execution, but should not and we believe could not be appraised as property, quality, of a taxing value; for such hereditaments stand only for a compilation of expenses; they stand for unfinished business, representative, with no income only in anticipation, AND THEIR TAX LIES IN THE BASE UPON WHICH THEY STAND. THIS IS NOT EXEMPTION. In relation to these principles, Chief Justice Doe has said in his supreme court rulings, *State v. Express Co.*, 60 N. H., 219, 244, 245: “To impose a tax on gross receipts is in no sense a tax on PROPERTY, or on POLLS or ESTATE. It does not regard the capital invested, the expenses incurred, or the losses sustained. AND IF, BY ANY PROCESS OF REASONING, IT COULD BE HELD A TAX ON PROPERTY, THE TAX SO IMPOSED IS NOT PROPORTIONAL AND REASONABLE. It is based, not on valuation, but on business; not on the amount of capital invested, not on net profits, but on gross receipts. The gross receipts (sale value) of one company or enterprise may be small and the net profits large, while of another the gross receipts may be large and the profits small, or there may be no profits at all. The idea of proportional and reasonable or just and equal taxation, is founded on the declaration in the bill of rights, that every member

of the community is bound to contribute his share in the expense necessary to the protection of his property. This proportion is wholly destroyed by fixing a tax upon value on one kind of property and a tax on gross receipts upon another. If the legislature could legally enact a statute placing a tax on gross receipts, (or sale value) there is nothing to prevent them effectually destroying any BUSINESS which they chose." How long could the mechanic, the merchant or the manufacturer survive if their gross receipts or the representative of their capital business were entered into their taxing appraisals? How, then, with such a law not reasonably conceivable to apply to these industries, can it be made to "proportionally and reasonably" apply to the forester, or farmer whose land is his stock in trade, and the growth of the crop or forest his gross receipts or its representative value? To impose upon the forester a practice of adding the representative value to the value of his land, and holding them there, forming a cumulative mass upon which to make repeated increasing assessments, seems to be a proceeding remarkable indeed considering the enlightened understanding to be gained from the foregoing rulings. This whole subject seems to be reducible to one question: CAN ONE CLASS OF PROPERTY BE RE-TAXED UPON ITS REPRESENTATIVE VALUE WHILE OTHER CLASSES ARE NOT SO TAXED? The answer appears to be constitutional and self-evident. The natural and inherent conditions attending the development of forest upon land held by title and paying a public tax, inevitably causes them to stand representing gross receipts or the gross benefits, or gross value, or the business. These natural conditions must, therefore, stand paramount to any statute law or court decree.

This all relates, also, to an interpretation of the construction of all just statutes under our form of government, in relation to this subject, for it relates to universally fixed principles. It relates to the meaning of the word "liable" in New Hampshire Pub. Stat. Chapter 55, Sect. 2. "Real estate is 'liable' to be taxed." The standard dictionaries say that liable means bound in equity, hence quality in real estate or its representatives, whether repre-

sented by forests, gross receipts, developing structures, or unfinished enterprises or business of any kind, is not taxable except in justice, in equity. It relates also to Chap. 58, Sect. 1 in defining that the words "taxable property" do not mean and cannot include gross receipts or the representative of the property, or anything else that could not be taxed justly. It relates to Chapter 58, Sect. 2, which gives the right of request or agreement by individuals to have separate interests in real estate taxed to them separately; seeming to imply that without such an agreement the levy could not be divided, but would need to fall upon the property in the basic real estate—the land. In either event it does not imply that any additional valuation is to be placed, except in conformity with the constitution as it must be interpreted.

Chap. 61, Sect. 21, provides that any buildings or forests standing upon land owned by another person may be taken by the collector as real estate for the purpose of collecting a just tax. But it does not provide that they can be entered into the appraisal by the assessors; this appears to be admitted by the section, for it definitely limits its force and application to the collection of taxes as provided for by Chapters 60 and 61; and therefore in no way having to do with the assessment of taxes except by implication, and this would be, that they are not so treated outside these chapters.

Where in our laws or court rulings can evidence be produced to show that gross receipts or representatives of capital can legally be entered into taxing appraisals of the capital to be levied upon; whether they arise from the business progress of the merchant, the mechanic, the forester, the farmer, the corporation or from any kind of a just and honorable property industry. Until such evidence and law is produced it seems to be entirely within the bounds of reason to discredit such appraisals for levying taxes; to discredit the idea that the constitution must be amended before we can do away with such unjust and, we believe, unlawful assessments. It is more apparent that, not only our constitution, but our whole idea of governmental equality

needs to be changed before such taxing proceedings can be enforced by law; and then they could not be supported by any principles of justice.

It does not seem to be a question entering into this legal analysis or into a consideration by the assessors, whether any particular line of business, after paying a just tax according to its basic true value, is made to return a large or small profit; for the conditions which determine a profit or a loss are tackled by human effort and business skill, and regulated by the law of supply and demand, and open to the business competition of any and all (unreasonable monopoly excepted).

- * A frequent recurrence to the fundamental principles of the constitution and a constant adherence to justice, moderation,
- * temperance, industry, frugality, and all social virtues, are indispensably necessary to preserve the blessings of liberty
- * and good government. The people ought, therefore, to have a particular regard to all those principles in the choice of their
- * officers and representatives; and *they have a right to require of their lawgivers and magistrates an exact constant observance of*
- * *them in the formation and execution of the laws necessary for*
- * the good administration of government.

N. H. Bill of Rights Art. 38.

When land purchased of the United States or of the State has been paid for, or when a right to a title has been acquired, it is proper to tax the '*party who is contemplating equity at least,*' for the land *as land*, Cooley, p. 367 3-4.

Wisdom is Godly, Ignorance is Sin. We, as a people, should not too much incline to consider that "where ignorance is tolerable it is folly to make wise"; especially if the ignorance is in the makeup of someone else and we may be profiting by it. We know it is hard to lose revenue even for justice.

The question of soldiers' exemptions was not introduced into this case by the principal plaintiff, and we have no particular interest in it and call for no findings upon it.

EQUITY.

Timber lots sell for more than the appraised value together with the farm lands from which they were sold. This fact does not prove that the timber lot has not paid more than its share of tax.

A 100 acre lot of farm lands, at a first cost, and a perpetual tax appraisal of \$500 or \$5 per acre, sells off 50 acres of timber, 60 years old for \$4,000; this is eight times the tax appraisal of the whole farm; but the 50 acres of timber has cost \$6,187.65 in interest and taxes. An annuity of \$1 for 60 years at 5 per cent. in arrears, amounts to \$353.58.

A 2 per cent. tax and a 5 per. cent. interest expense upon the 100 acre lot, makes a yearly expense of \$35 or \$17.50 for each fifty acres: \$17.50 multiplied by \$353.58 gives \$6,187.65, cost of holding the 50 acres in timber, and showing a loss of \$2,187.65 on the timber lot; two-sevenths of which results are made up of tax costs.

The other 50 acres are rented for \$.60 per acre, \$30 for the lot yearly; this pays the taxes and interest, and leaves a neat yearly income of \$12.50, multiplied by \$353.58 gives a neat gain in the 60 years of \$4,419.75; a difference in favor of the 50 acres rented land of \$6,607.40.

These figures may seem surprising, but they are open to the deliberate criticism of all. The timber will be taxed again when cut. The income from the rented land is put where the assessors do not often find it.

Can it be denied that the timber lot has paid more than its part of the tax?

TO SHOW THE RESULT OF MAKING THE SELLING PRICE THE TAXING APPRAISAL.

Attention is called to a condition of affairs now in progress and under contention in a certain town in the State of New Hampshire.

In the year 1907 a non-resident purchased lands recorded to contain 77 acres; about 40 acres of this land is covered with pines close around 24 years old; the balance of the lot is culled, and open hardwood lands; all lying back on a mountain as wild, or common lands.

The estate from which these lands were sold, was, at the next appraisal reduced in valuation \$700; at the same time the purchase of the non-resident was advanced to \$2,500.

We are not only discussing directly the righteousness of this individual rise of \$1,800, but, with a view to bringing out a true understanding of a matter, believed to be of the greatest importance to all New England, not only now, but especially important in its results to the next generation; we wish to show what such an appraisal will figure to be. The selectmen of the town make such an appraisal because they understand it to be approximate to the selling price; carrying the principle of making the yearly increasing cost, or selling price, the increasing tax appraisal, for 36 years, which time will carry the growth to the 60 year age, and a result showing a cost of \$28,559 for the 77 acres is made to appear.

This result is obtained by compounding the present appraisal (\$2,500) at 7 per cent., 2 per cent. for tax rate and 5 per cent. for interest rate; there should be at least 2 per cent. added for other contingent expenses, but it is not done in these computations.

The \$28,559 cost would need to be the selling price for the said non-resident, at the end of the 36 years, and just get his money back, with no pay for any other expense, after these years of waiting, but for interest and tax expenses.

It is an extra good natural forest growth of pine that will produce 40 m. ft. per acre at 60 years of age; the 40 acres of pine

would yield 1,600 m. ft.; at \$6 per m. stumpage, shows \$9,600, allow \$800 for open and hardwood lands, and \$10,400 appears to be the amount that could be realized; a loss of \$18,159. A Socialist would make no demand like this. While the non-resident's purchase of mountain land lying common, one-half of which is open or culled over hardwood land is appraised \$32.50 per acre, it can be seen by looking upon the town records that a resident, holding 110 acres, lying adjacent to aforesaid lands, and more than one-half of which is covered with pine of the same class, and the balance good, well located farm lands, with buildings, appraised at \$10 per acre.

When the 77 acres were purchased, it was expected they would be taxed as such lands had heretofore been, and as they could afford to be taxed, else you may be assured the selling price at the time would have been small. Cooley, p. 420.

Neither will nature increase or diminish the yearly quality of usefulness, of any kind of producing, specific property one whit, because the selling price is artificially large or small by reason of the varying artificial necessity circumstances, or, to satisfy the ambitious speculative desires of anyone; *made possible by neglect of a national law to specifically define and ENFORCE the adjective "proper" as used in OUR title deeds—"PROPER" use and benefit*"; *to be kept within the per cent. benefit of 'PROPRIETY', by the properly regulated prices of the produce, to the public.* This may be denominated ideal, but it is along this line that social justice and peace is to be reached; this is not socialism any more than were the utterances of Edmund Burke in the British Parliament, in 1775 in relation to the rights of the American Colonies.

The true, practical, effectual significance of conservation, we believed to be the application of intelligent economy; applicable with propriety to every condition and position in life. Its field of application is world-wide, and its consummation must needs lead to wealth in Nature's desirable productions. Forest conservation needs our immediate attention. New England without forests becomes desolate, like the northern Tundras,

without birds, without beauty, without water-supply, and without human beings except in the large towns, along the through lines of railroads, where faculty salaries may be obtained, and, since about 1789 made exempt from tax, while the schools and colleges, for giving the faculty, are made a heavy burden upon the tangible property holders; and who at the same time are not able to have a voice even in the common English education of their own children;* and who are compelled by the brotherhoods, unions, etc. (made up of the salaried faculties) to give such hours, and such salaries, as they may dictate; making such positions so desirable that no intelligent person is content to stay in the country and follow a natural, producing occupation (skinning processes may be excepted when ambition or necessity leads to effort); hence, the high cost of living, and the waning country vitality.

There is a repeated call to observe the ancient Cause—descending from pre-historic times down through the Roman law, to the “English Declaration of Rights,” presented to, and accepted by the Prince and Princess of Orange, along with the Crown to the throne of England in 1689; subsequently revived and more comprehensively treated by Rousseau, Voltaire, Dumont, Diderot, and other French philosophers; finally modified to a Bill of Rights, granting a “Fair field and no special favors”; transplanted into the constitutions of the American colonies and states by the efforts and aid of Lafayette, Thomas Paine, and the conscientious French people; but finally involving their own country in a terrible revolution.

In General Court convened in New Hampshire on the 4th of January 1833, it was enacted that the Selectmen or Assessors of the several towns shall appraise all ratable estate (taxable property) at its full and true value in money.

Previous to 1833 the General Court fixed the taxing value in things according to the gross value of the productions; instead of according to the net profits—the “true value.” This difference between gross value and true value was, evidently, the cause

*See Extract, Page 51, H. C. Morrison.

of the act of 1833, which act appears to be closely in accord with exact fairness to all, so far as general property taxation goes.

This act stands in our Statutes today for our use if we have the honesty, the moral and intellectual strength to demand and enforce recognition.

We should learn to observe our own constitution before dictating to our neighbors.

We need to learn that national prosperity does not consist in driving mechanical appliances, and traffic in life's necessities by unlawful favors to a few, to the exhaustion of Nature's resources properly stored in reserve in the lands and families of the common-laboring people.

True business consists in allowing the building up of rural homes; and not in exhausting them to add to the wealth of a scheming few.

Mechanical and commercial progress, and traffic, are proper; but must be held within the bounds of propriety by application in practice of a sound, moral, constitutional philosophy.

The mistaken theory, "All men are born naturally free and equal," must have been confused in the minds of the common people with the true policy of political law that all should be born with free and equal political opportunities to make the most of their own property or properties of ability—usefulness—in a politically fair field, granting no special favors or disfavours.

This world-wide drama, having for its Cast:—"Nature's first law, Self-preservation, Selfishness, and Survival of the fittest,"—Force:—and politically, the laws of Reason, Equality, Justice, and Proportionality—Morality:—is being re-re-rehearsed; first One, being subdued, and then the Other; but, like the fabled Phenix, always to rise again to the fray; and which will finally be the conquerer remains for future ages to determine. A drama, not only developing species—Darwin—but having *Excelsior* for its motto.

N. H. CONSTITUTIONAL CONVENTION 1912.

PROPOSED AMENDMENTS No. 3 AND 5.

3. Do you approve of empowering the legislature to *especially* assess, rate and tax growing wood and timber and money at interest including money in savings banks, and to impose and levy taxes on incomes from stock of foreign corporations and foreign voluntary associations and money at interest, except incomes from money deposited in savings banks in this state received by the depositors, and to graduate such taxes according to the amount of the incomes, and to grant reasonable exemptions, with the provision that if such taxes be levied on incomes from stock and money at interest no other taxes shall be levied thereon against the owner thereof—as proposed in the amendment to the constitution?
5. Do you approve of empowering the legislature to impose a tax upon the incomes of public service corporations and voluntary associations, in lieu of a direct tax upon their property—as proposed in the amendment to the constitution.

 VALUE AND AMENDMENTS.

By looking into the dictionary, it may be seen that the word “value” has more than one meaning: the first definition is “property or properties of a thing which render it useful.” From a history of our tax laws here in New Hampshire there can be no possible chance to question but this was the meaning intended to be used,—barring the faculty tax—in practice, until 1833.

“By act of the eighth general assembly at Portsmouth in 1692, all such persons as by the advantage of their trades and arts (faculty) are more enabled to help bear the public charge than *common* laborers, * * * * are to be rated for *returns* and *gains proportionally* unto other men for the *produce* of their

estates.” Act passed April 12, 1770. “Any person’s faculty may be *estimated*”—here was the first mistake—“by the selectmen of each town at their discretion.” * * * No faculty tax was laid after 1789, *in practice*. By this act of 1770, and many others the same in principle, down to 1833, the legislature or council fixed values: “Orchard land, one shilling per acre, accounting so much orchard as will one year with another produce ten barrels of cider, to be one acre; arable land, eight pence per acre accounting so much land as will produce twenty-five bushels of grain to be one acre; mowing land, eight pence per acre, accounting so much land as will produce one ton of hay, one year with another, to be one acre; pasture land, three pence per acre, accounting so much land as will summer a cow to be four acres; all mills, wharves and ferries shall be estimated at one-twelfth part of their *neat yearly value*” (income). The selectmen’s duty was only mathematical computation. Is it not evident that the “property or properties of usefulness (grossly applied) was the basis of these assessments? A departure from the correct meaning of the words “true value,” in laying taxes, we believe to be one of the principal causes of unrest, dissatisfaction and final downfall of kingdoms, empires and republics, as recorded in the pages of history. Under ordinary natural conditions, values of property do not fluctuate very much, but the rate per cent. may rise or fall according to the changes in the sum to be raised; in practice when values are increased the increase touches usually only tangible property; but if the per cent. is increased all classes of taxable property must stand the increase alike; unless the constitution is made to contradict itself by the introduction of the repugnant foreign expression “*specially tax*,” which might be to especially favor or disfavor.

The dictionary gives another meaning to the word value:—“Amount obtainable in exchange”; this is plainly a *selling* value; to settle estates; to obtain all that can possibly be got whether constitutionally equitable or not; to the seller it yields, by the sale, just what he gets, no evidence at all that the thing sold has yielded an equal use, value, to the seller.

It is evident beyond question that this second meaning of the word is not suitable, and was never intended to base taxing appraisals upon.

In 1833 an act was passed taking from the legislature the practice—down to this time—of fixing values, intended to be according to first definition of the word value; and, placing the assessment of taxes with the selectmen of the towns; eventually developing into a confusion of the meaning to be applied to the word “value.” And, in that confusion we still appear to exist. But do we need to be in this confusion, in the light of reason, and guided by the honest interpretation of the earlier generations? From 1793 to 1852 no change whatever was made in the constitution; forty years before and nineteen years after 1833, when the legislature passed the act giving the selectmen their confusion; and no amendment has ever been made, indicating an abandonment of the true value as the basis of taxation. Yet, it is being said, “we cannot get back to the true value without amending the constitution.” It has been generally supposed that practices must conform to the laws, and the laws conform to the constitution, instead of making the constitution over to fit laws, or actual, or desired practices.

If, in 1833, *without amendment to the constitution*, an act could be passed that has evidently developed in a departure from the indestructible fundamentals, why then can we not return to the constitutionally just practices without vainly attempting to change fundamentals?

Any system of taxation that works out justice, equality and proportionality is a constitutional system; but, to tax private tangible property upon *selling value* (second definition) and to tax company or corporate property, as proposed by the fifth proposed amendment, according to the true, income or use value, as by the first definition of the word value, would be in the constitution an abomination beyond the vocabulary of common English to express.

Without regard to party lines, private individual interests

demand an immediate, a political, deep consideration of these things,—

Would the sculptor's art
On the nose of Venus
Place a great seed wart?

Would the statesman's craft
Convert the Ship of State
Into a shapeless, shattered, worthless raft?

Then, raise not
Thine hand to degrade
The purity, the righteousness,
The blessings laid
By our venerable forefathers,
In the Constitution made
Of true, natural,
Fundamental, principles of justice.

Obviously it is the moral and the official duty of every citizen to construe the meaning of the laws to agree with the requirements of reason, equality, justice and proportionality as constitutional guides. To construe otherwise is to question the intelligence or the honesty of those who have framed the laws, and to impose upon all others an injustice.

A property yielding a use or a benefit of 3 per cent. cannot "reasonably and proportionally" be appraised for laying an equal burden of tax, the same as property yielding 6 per cent.; and, with the proper construction, the statutes do not require it. The true meaning of Sect. 1 Chap. 58 Pub. Stat.: As property would be appraised in payment of a debt, *in money*; so likewise, shall the selectmen appraise *taxable* property at its (true full) *taxing* value, for *taxing purposes in money*, also; in no way having to do with sale or face values for other purposes. Tax values, are to lay equal burdens; sale values, are based upon the fads

and fancies of ambitious and speculative minds, in which all properly take a part; *the one should never be confounded with the other.*

A subject (taxation) is an adjunct throughout a treatise, and the subject should be *strictly adhered to.*

Title Deeds guarantee to the grantee the *use* and *benefit* of the granted premises, to him or his, assigns, *only*, forever (so long as they stand connected as representative use or benefit). The use or benefit has been in times past and constitutionally must be at present, pre-eminent in determining the real or true value or taxing value, to be appraised into capital, according to that use and benefit, in money. The title conveys to the grantee the privilege to appropriate the granted premises to such lawful or proper (we would to corporations suggest, per cent.) use, as in his own judgment or ability he deems conducive to the "enjoyment of life, and obtaining happiness." Such estates, or individual units, honestly treated, form the base of a happy contented people and country. The statutes name only (*producing*) property to be taxed; the *use* or *benefit* in no case is specified to be included (added to); hence, trees, like other crops, being representative benefit of the pre-mised land, have not been named in the list of taxable appurtenances.

The expression "*true* value" as often used in the tax laws, evidently means also, a value *true* to the purpose for which it is to be applied; and cannot tolerate in that sense a sale value, or a face value, to take the place of a true use, or taxing, value, for they are foreign, one to the other, only so far as by co-incidence, that they may be alike.

September, 1912.

OPINION, OF SUPREME COURT JUSTICES, GIVEN AT
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GRAFTON. No. 1104.

Walker J. The plaintiff claims that he is entitled to abatement of the tax assessed upon his real estate because the assessors included in the assessment the value of the growing wood and timber growing thereon. According to his theory only the value of the land exclusive of the wooded growth should have been considered by the assessors. But *it is unnecessary* in deciding what the law is upon this subject to enter upon a discussion of philosophical theories of *how taxes ought to be imposed and raised or to consider* what unused methods of taxation might have been adopted.

The statute provides that "Real estate, whether improved or unimproved, and whether owned by residents or others, is liable to be taxed," excepting certain classes of real estate not material in this case. P. S. c. 55, s. 2. As universally understood the term "real estate" includes growing timber. "The words 'land,' 'lands,' or 'real estate' shall include lands, tenements, and hereditaments, and all rights thereto and interests therein." P. S. c. 2, s. 21. In the absence of any evidence to the contrary it is not to be doubted that the legislature in declaring that real estate is taxable, meant property in land as thus defined and understood,* which includes timber until severed from the land.

Amoskeag Mf'g Co. v. Holbrook v. Concord, 66 N. H. 562; Kingsley v. Holbrook, 45 N. H. 313; Abbott v. Baldwin, 61 N. H. 582, 585; Hodsdon v. Kennett, 73 N. H. 225. Because the question relates to the subject of taxation has never been held to be a reason for a different and more restricted definition of

*There is no evidence the legislature did not know the meaning of the word 'property,' and of the English language. (See p. 1, 2, 21 and 22.)

“land” than is employed where the question relates to a sale or conveyance of the same property.*

“Mines and quarries *though* the ownership of them is severed from that of the surface, are taxable as real estate;† so is standing timber, *though* owned separately from the land whereon it grows.”‡ Cooley, Taxation [3d ed. 635]. “The ownership of timber standing and growing on land is an interest in the land itself, and xxx assessable as realty.” Fletcher v. Alcona, 72 Mich. 18, 23. It is held in Wilson v. Cass County, 69 Ia. 147, that nursery stock growing upon land is part of the realty and should be assessed with the land.‡ See also Pine County v. Tozer, 56 Minn. 288; Freeman v. State, 115 Ala. 208; Globe Lumber Co. v. Lockett, 106 La. 414; People v. Commissioners, 82 N. Y. 459.

As standing timber is a part of the realty for the purpose of taxation its value is an element to be considered in ascertaining “the true value” of the land. The selectmen shall appraise taxable property at its full and true value *in money*; as they would appraise the same in payment of a just debt from a solvent debtor.” P. S. c. 58 s. I. “By our statute all real estate with certain specified exemptions, is liable to be taxed.” Nashua Savings Bank v. Nashua, 46 N. H. 389, 392. By an unbroken line of decisions for more than eighty years, “The constitution” rule of equality in taxation requires that throughout the same taxing district the same tax shall be laid upon the same

*Is it competent Statesmanship to see no difference in a ‘Sale Value’ of things (many years of expenses, losses, profits, necessities and sentiment)—and, True Value, of property, quality, [one year’s money profit] capitalized?

†If not ‘severed or separated’ from the land, are not held by Cooley to be, or to have, of themselves, direct taxable property.

‡Nursery Stock, the same as all products, is from the quality “property” of the land; and, in all cases a ‘part’ of the realty. To be taxed according to [not on, or added to] amount of produced yearly profit, of the present worth of one year’s growth. Compare with—Kennard v. Manchester, 68 N. H. 61;—In this city Kennard case the court declares in effect that the provision of our title deeds granting the ‘use and benefit of the premises to the grantee only, forever,—means just what it says; and, is supported.’

In this private individual country case:—it is found that the use and benefit and expenses of the premise must be indefinitely, year after year, piled on as an integral part of the premise. [A monstrous absurdity.] Appears to be a dual policy. To certain classes rendered statutorily and justly:—to another class, robbery without principle, without moral, legal, or intellectual support.

amount of *property*, so that each man's *taxable property* shall bear its due portion of the tax according to its *value*." Opinion of the Justices, 4 N. H. 565, 568. "The share which every person is bound to contribute for the protection in the enjoyment of his life, liberty, and property, to which he is entitled [Bill of rights, Art. 12] is his proportional part of the expenses of such protection according to the amount of his taxable* estate." Amoskeag Mf'g Co. v. Manchester, 70 N. H. 336, 344. These views were further elaborated in the opinion of the Justices given in reply to a request by the House of Representatives of 1911, reported in House Journal PP. 527-539.

The plaintiff's timberland is his taxable estate, and its "full and fair value in money" is not ascertained by excluding from the computation the value of the timber. The idea that it is excluded as a matter of law in this state is a novel one, which *in view of the* long-continued and unquestioned understanding and *practice* in the assessment of taxes to the contrary, would require a legislative act or a constitutional amendment, or both, to justify the judiciary in declaring it to be law.†§ That the value of the standing timber is an essential element of the value of the land supporting it was recognized and assumed, as an universally conceded fact, in the recent opinion of the justices rendered to the present house of representatives upon the question whether an act exempting from taxation standing wood and timber to the extent of twenty-five percent of *its true value*, would be constitutional. Our reply was in the negative. It must be taxed at its *full value* as a part of the real estate.‡ The plaintiff's position as a proposition of existing law is untenable.

Exception overruled.

All concurred.§

*"Property at (*according to*) its true value" (*profit*.)

†Unjust 'practices' can never make a wrong right. "Abuses of power and violations of rights derive no sanction from time or custom." "Certainly, the court cannot take judicial cognizance of it." [Cooley 2nd. Ed. p. 129. Chief J. Bigelow.]

‡Appears to be a crisscross misapplication, and understanding of 'true value,' and 'selling value'; of things, and the 'property' of, things.

§See Humanized Law p. 52, 53. Ante p. 33.

Cross belts make the shaft turn in the opposite direction.

The White man said to his Indian companion:—I'll have the goose and you have the crow, *Or*, You have the crow and I'll have goose. That '*Or*'! That, '*Though*'!

All ambiguous snarls of cheap misconstruction, or misapplication of language, in word, or meaning, from whatever source they come, should be spurned with contempt and derision, and treated by the good natural, intelligent sense of the people, as justice demands; to avoid the devastation of agricultural life, and the great wail of '*High cost of living*.'

The pursuit of this subject is not intended to suggest Art. 10 '*Bill of rights*'; but, to revive an understanding of the *everlasting natural principles of justice*, laid by our venerable forefathers at the base of government.

To disenthral from an imposition, which evidently through the centuries of the past to the close of the Dark Ages, was a running companion with religious ignorance and credulity;* to a limited number at least, understood by the founders of our government by aid of French philosophers; and the religious impositions effectually corrected. But this Issue, by the people, in detail, misunderstood, and the folly, perpetuated.

As hereditary absolute monarchical government is an unnatural extreme of inherited license, therefore, by human selfish propensities, likely to become despotic and tyrannical, so, likewise, Supreme judicial authority—subject to the same propensities—artificially created and placed for life above and beyond effectual restraint by the common people, is also likely to become either inherently an usurper, or become the powerful agent of class interests; which develops conditions not one whit better than a ducal, lordly, aristocracy, or a Russian bureaucracy, as satellites to an unlimited monarchy: —An antithesis of democracy!

Read the history of nations! Read the '*Rights of Man*.' [Truth Seeker Co., 62 Vesey Street, N. Y.—price 25 cents.] And, who will say man is not according to Darwin's Theory?

*See appendix.

Who ever discovered an usurper or a despot who would make a full, open, honest effort to educate the common people; to give them a full insight into the underlying policy of some of their decrees?

An exploited people and a devastated country is quickly the result in this headlong, selfish, mechanical, *but not morally philosophic* age.

Placing the press in a condition of obligation to any dividend, class, or anticonstitutional interest, by total exemption from any part of the public burden, can never tend to enlighten the masses.

It is the press and the schools that moulds the minds of the country people; and it is *fatal* to their just rights to have "*the press subsidized.*"

The more chaotic the understanding of the common people, the less practical and methodical in philosophic detail is the foundation of their education laid in the public schools, the more likely they are to "Know beet roots, instead of square or Greek roots"; and the more likely to be unable to effectually figure out their own rights by systematic, natural principles.

As *universal* wisdom, honor, and education is the Godly power to rule the world in justice:—how is it to be obtained?

Is it by distorting, ignoring or suppressing the natural everlasting principles of justice that have been long and thoroughly discussed, and laid as the natural rights of man at the base of our government?

Is it by dropping the natural classic philosophy of the common English branches, from the instruction in the farmer's, the countryman's school, and substituting therefor a policy directing the pupil to depend upon his own unsupported judgment? No two judgments are alike with children [say nothing about High Courts], without a philosophic, a methodical guide, a *constitution*, a rule; withholding from the pupils, the dearly bought, and long suffering experiences of all past ages; that, little by little, step by step, have led up through bad judgment, sacrifice, and bloodshed, to a discovery of the principle, and the analysis to be applied

by a prescribed mode [a rule], to accomplish in practice the problem, the Rights of man, the constitution.

A compelled return to individual, ignorant judgment it was, that defeated the completion of the tower of Babel, and the direct ascent of the human race into heaven.

The remedy obviously must consist in the restoration of an analytic, philosophic, methodical system of detailed home and home-school instruction in all the principles of the Common English branches, and of their country's political constitution; defining property, and living value of things.

The "study of beet roots" will come intelligently later in life; *if, the industry of growing beets is not cheated out of its true value—profits.*

The building of expensive, magnificent school buildings of many apartments for accommodating the different grades, each having a teacher disciplined to heterogeneously ('the pupils' own judgment,' in common English), dabble in the fiction, industrial and theoretical matters of the age; necessitating superintendence by school boards, supervisors, vigilant committees, medical treatment, and amenable to a State superintendent with deputies, each and all drawing salaries from the people:—is, beyond question, an improvement so far as the comforts of the teachers, and sustenance to numerous superintendents, building committees, servants, etc., are concerned; but, judging from the results of the policy being applied to instructing the children of the masses, and the results of the burdens (unequally) imposed upon the masses, these proceedings (without doubt largely 'brought about through the college faculty'), are made to subserve the policy of a few "Kings of Commerce" who have been charged with having an understanding that the common people are, or have been getting too much fundamental, practical, analytic education:—introduces a consideration of a condition; and a question of most vital importance to the masses, especially to the country people whether all this is not to them really a serious disadvantage, and rankest imposition.

Has it not in history been, beyond question, one of the greatest efforts and achievements of an "Unscrupulous Few," to keep their subjects or supporters in ignorance, that they may not be able to break their bonds of slavery? 'That they may not reach Heaven by a united common—fundamental education—language.'

It consists also in a press, not only free, but provided to give all instruction in detail possible, to assist the common people to thoroughly understand the true principles, and their practical application; that they may intelligently demand, and have an effective voice, in the interpretation of their own work, their own constitution. As constitutions are constructed *by*, and *for*, themselves—the people ought surely to know, and have the right to directly [under the simplest, briefest, deliberative, justifiable regulation possible] to say just what their work means; and to reserve the power to impeach and dismiss violations or violators of their constitutional rights.

July, A. D. 1913.

President Jackson in his first annual message to Congress, in 1829, said: "Experience proves, that, in proportion as agents to execute the will of the People are multiplied, there is danger of their wishes being frustrated. Some may be unfaithful: all are liable to err. So far, therefore, as the People can, with convenience, speak, *it is safer for them to express their own will.*" (Understandingly.) "Upon this country, more than any other, has, in providence of God, been cast the special guardianship of the great principle of adherence to written constitution. If it fail here, all hope in regard to it will be extinguished. That this was intended to be a government of limited and specific, and not general powers, must be admitted by all! And it is our duty to preserve for it the character intended by its framers. If experience points out the necessity for an enlargement of these powers, let us apply for it to those for whose benefit it is to be exercised; *and not undermine the whole system by a resort to overstrained constructions.*"

The importance and truth of these observations make it plainly a duty resting upon each and everyone to make an effort to bring about permanent domestic peace, and natural, reasonable prosperity, by first dropping out all unimportant, personal, party jargon, and then openly, honestly and intelligently adhering in practice to the true principles; seeing to it that our welfare is not defeated by an excessive number of deficient, irresponsible (should be) servants; seeing to it that the minority is not imposed upon either by class, corporation, company or individual, forcing a donation (an exemption) as a tax. Donation is free to all, but compulsory upon no one. A partial gift and a tax, do not amalgamate. To the executor of human enterprise, greater benefits naturally accrue than to any one else. Seeing to it that public prosperity is not defeated by private options or control of natural resources beyond the "*proper* use and benefit," *and share*, of, and from, the public domain; declared to be an income of three thousand dollars yearly without national interference.

In attaining this allowance (which seems approximately fair) in each commonwealth make it understood *by all*, that practices are to conform to statutes, statutes to constitutions, and constitutions to the *everlasting* principles of reason, equality and justice.

STATE, MONEY AND INDUSTRIALS.

A State is fixed, it has boundary lines beyond which neither area or interstate jurisdiction can extend; within its area natural resources have been more or less bountifully provided; to receive the 'use and benefit' of these natural resources, money—a circulating medium—is found convenient to have.

But, like filling a dish with water, which overflows when full—so likewise the state overflows when its natural resources have been converted into money, to go beyond the necessary supply to operate the State's natural resources.

Inevitably the surplus must overflow. It would be of no use to the state or to anyone to have it hoarded and lying idle; hence like water, it takes its natural course and finds its useful position somewhere else.

The more nearly exhausted the natural resources—land, fertility, forests, etc., or fully developed water powers, railroads, and other industrials—the less domestic demand there is for money and the greater the overflow.

The *perpetual* thrift of a state must depend upon the producing capacity conservatively treated.

Now what about jurisdiction? There can be no question but that state jurisdiction extends to the boundaries of the state; but there is a question about its reaching beyond. Upon what is execution to be served, to collect a tax upon property of any kind located beyond the boundaries of the state, to collect a per cent. of that which is costing the public in the state nothing? How can the public, more than an individual, be entitled to a part of that which is no expense to the public?

The dish can have to do with the water that is in it, but it can have nothing to do with that which has flowed away. The property, the quality of usefulness, whether in real estate, faculty, *money* or any other thing within the State, is bound to divide the profit from such quality, with the public each year—from the representative phantom 'money,' by withholding from its interest, the average tax rate.

Money at interest in the state must be taxed; but must it be taxed for direct revenue? Experience has proved that it cannot be effectually done in that way because money is intangible and easily secreted, and is secreted in our state to the extent of hundreds of thousands of dollars.

We might as consistently attempt to collect from a vanishing phantom; thereby throwing all other business affairs out of harmonious justice.

Better to curtail and regulate the phantom's rights and powers, and then allow him to stock the country unmolested.

Railroads are to be taxed in proportion to the (legal) tax of all other (taxable) property in the state:—Young, J., *Railroad v. State*, Dec. Term, 1912.

If, hundreds of thousands of dollars of other taxable property (interest money) in the state escapes, then, in that case the railroads cannot be,—and have not been required by the Supreme Court to be—holden to stand a tax upon a full appraisal of their property. As a result our farmers and tangible property holders,—beyond whose ability or understanding it is, to call for the “Equal protection of the law”—are made to pay the public burden that the railroads and money are escaping.

After the act of 1833, erroneously developing selling prices of ‘things,’ as the basis of general private ‘property’ appraisals: only so long as nature’s bountiful supply of resources (the accumulation of all past ages) held out, could the country, agricultural people exist; they could not thrive as of yore. They have only existed with an occasional show of thrift, dependent upon an opportunity to *rob nature*, within the limits of their own individual holdings; while the purchasing public and cities compass the whole world to make their purchases from.

A rate of interest is being paid that, to effectually bring about justice, should be reduced, an average property tax rate, below money’s proper share of the profits from industrials; and then remove money from the list of (revenue) taxables. Then corporations that are ever watchful for their legal rights and advan-

tages, could not get their taxes abated because money has escaped taxation.

If our state has natural resources that,—properly treated—may industrially yield (to cover the attending cares and risks) three or four per cent. more than a person gets by placing his money at interest, then, in that case the overflow money will be less, and enough will remain to develop the three or four extra per cent. of industrial profit. In what way could the statutory declaration of such principles be shown to be in violation of the fundamentals of the constitution?

Your specific taxable 'property' is the quality of profits; to determine which, you are privileged by Sec. 1, Chap. 58, to present your evidence by an account, on the debtor side of which would be the item of interest paid, the legal rate of which being * * * per cent. below the "*proper* (legal) use and benefit" from your industry; leaving you the * * * per cent. of industrial profit. The mortgagee would have no reason because of taxes to withdraw his money. This all verifies the truth that money is only a representative of industry—*of labor*—invested in and applied to the development of natural resources, and should take no greater per cent. of the industrial profit, than labor, which the money represents, would take.

SYNOPSIS OF GENERAL PROPERTY TAXATION.

(Supported by some theory and considerable law)

Tax, producing tangibles for revenue.

Tax intangibles, by reducing their profits—rates.

Allow industrial tangibles, at least three or four per cent. more rate of profit than intangibles.

Determine profit of industrial, *or faculty, above common wage*, by taking from the credit of its account—the sum of all necessary expenses including the interest on the entire capital invested, at the intangible rate; also taxes paid for the previous year; this profit determined the first of April, capitalized at the rate fixed and allowed for industrial gain uniformly through the state gives the taxing appraisal of the specific property having a true value.

The balance of profit should properly be three or four per cent. of (we think the total debtor side of the account properly adjusted, including the capital invested at the start) the industrial factory, farm, home, etc.

Then, a uniform, but not fixed poll tax to cover the common wage faculty can with justice be laid.

OUTLINE FOR TAX ASSESSMENT OF YEAR 1913 FOR 1914 REVENUE.

Computed April 1, 1914.

<i>Business Title.</i>	<i>Dr.</i>	<i>Cr.</i>
To One Poll tax—covers common wage for one year. Charge to business 300 days at \$2 (not fixed)	\$600	
“ Int. on Selling Value of Stock in business	“ X	
“ Necessary Hired Service	“ X	
“ Other costs allowable for the business	“ X	
	X	
By Family use of business products		\$ Y

By Rent for family	\$ Y
“ Full receipts from salary, produce or service	“ Y
“ Standardized % of Corporate profits above State rate % of <i>industrial gain</i>	“ Y
	Y

COMPUTATION

$Y - X = \text{profit} \div \text{by State interest rate } \% = \text{Capitalization or, true taxing value} \times \text{by town tax rate } \% = \text{General property tax.}$

TO FIND TOWN TAX RATE PER CENT.

From the revenue to be raised, subtract amount of all Polls, the remainder will be the sum to be raised on the property—the quality—the PROFITS, of the town. Divide the sum to be raised, by the ^{Capitalized} profits, carry the division two places, gives the town rate.

If a citizen fails to present such “*evidence*” of the “TRUE VALUE,” then, obviously, it is the duty of the Selectmen to proceed along this course of account according to their honest judgment *based upon an understanding* (gained in any proper way) of the business; the *honest* judgment may have a latitude four times the obscure facts—(distorted into the doom law).

If the State rate per cent. is not right, then injustice will accrue.

AN IDEA.

From a party wishing to construct a Castle—a Monument of Gold—a Mother Eddy Church, way beyond a *Standard* of “Proper Use and Benefit,” demand a license fee, and then they must, by principle, be treated according to the money use—profits—property, in them.

THE PROPERTY OF TRUE VALUE IN FOREST LAND.

Experience has shown that an *average natural* stand of pine will produce close around 36,000 feet of lumber per acre in sixty years; or 600 feet per year in northern New Hampshire. Stumpage at 80 cents per 100 feet gives \$4.80 the average annual growth value. But, the first year's growth must stand idle fifty-nine years before it can be received; the next year's growth must wait fifty-eight years; and the next growth fifty-seven; and so on diminishing; the average time being thirty years.

The present worth of \$4.80 (one year's growth) allowing one per cent. for fire loss and incidental expenses, obtainable 30 years hence, is 63 cents.

Sixty-three cents appraised into capital gives \$10.50 which is shown to be the fair, businesslike, taxing appraisal of one acre any time after taken possession of naturally, by pine trees.

A one and one-half per cent. tax upon such an appraisal leaves the owner four and one-half per cent. (while the mortgagee gets five per cent.).

Experience will show that one acre in hard wood will produce close around sixty cords in sixty years, or one cord per year. Stumpage \$1.50 per cord, present worth is $19\frac{7}{10}$ cents, capitalized equals \$3.28, the true taxing appraisal for one acre in hard wood. Location, and other conditions may modify, within reasonable, natural, variations.

The selectmen shall * * * and shall receive and consider all evidence that may be submitted to them relative to the (true) value of * * * and other property * * .

[*Pub. Stat. Chap. 58, Sec. 1.*]

NAHUM W. FRENCH.

THE OBSERVER.

(Family Herald, February 25, 1914.)

“According to the old saying, ‘nations go to war in the Spring.’ What is to happen this Spring no prophet dares to say as yet. The miseries of the Balkan wars did not after all burn very deeply into the consciences of people. There is as much light-hearted talk of the possibility of war in Europe as ever, as much preparation among the military and naval authorities, as much irresponsible, irritating surmising in the newspapers. I saw two important journals lately, one Russian, the other German. So far as the arguments carried, the editors of both were agreed on the fact that the money markets were straightening themselves, and that if cash were available, wars somewhere were practically certain. It has been evident for some time past that money was dominating the whole world of affairs, infringing upon even the limits of religion. Now it seems it is also able to dictate peace or war, and so seat itself upon the throne of absolute monarchy.

The thought set me to thinking over the history of the ages past. And the retrospect brought something comforting to one who hopes for the setting in of a reign of gold which is not to be turned into cash, but is to brighten and gladden the lives of men. I think it is true that all through the past, time has hated and warred successfully against the universal monarch! Superstition, brute

strength, militarism, national pride, art, all have had their day, and come near to seating themselves upon the throne of universal rule. And just when they were respectively about to extend their several sceptres in sovereign majesty, there was a turn of the wheel of time, and a new power was discovered to be on the way towards the management of the earth. So will it be with the money power. It is not a whit more firmly entrenched among men than were philosophy and art in the day of the ancient Greeks, or military strength in the times of the Roman Empire. What has been, will be probably. At least that has been the law of life, so far as history teaches. As soon as cash assumes the supremest power, it will lose its authority, too, strange as it may be to some to anticipate a time when money shall not be the most important thing in all the world to a man!

Money is not, however, the only great influence affecting humanity, or able to influence humanity. Nor is it the best men who are most easily affected by money. The great inner conscience of every nation is still most readily touched by the great deeds of self-sacrifice, of manly devotion to tender ideals with love as a motive, rarely by the tales of huge fortunes built up of surpassing value. Nothing wounds national honor like stories of gains made at the expense

of the big trusting public, of the robbery of a public treasury by those entrusted with its care. It is not merely that so much cash has been wickedly done away with. Men feel that their trust has been outraged, human nature revolts at the traitorous work of human nature against itself. The rascal who has plundered his fellows who confided in him is about the meanest creature in existence. There is absolutely no place for him among honorable men.

A good many years ago my guide and I, when paddling up a little stream in the north country, one moonlight night, were surprised to meet an old beaver making his way up stream as hard as he could go. Not far behind came a whole colony of his fellows chasing him vigorously. The first one was pretty tired, and tried hard to dodge aside into cavities under the banks, or up side ditches. He never succeeded in eluding his pursuers, however, so far as we could see. Neither party gave us much attention. 'Serve him right,' said my half breed, 'let him take his beating!'

'What does it mean?' I demanded.

'Never see a bank beaver?' he bantered back. Of course, I had often noted the old solitaires living far from their kind in holes beside streams, and had heard the legends of the inhabitants that they were banished from their communities for working on Sundays.

'No!' contended my guide, 'the bank beaver stole from the family storehouse. That is what they banished him for!' It is not my theory, and I

am not vouching for its truth. But no one who understands beavers will find much difficulty in believing it. Perhaps if we were as honest at bottom as most beavers, we should, every one of us, be just as vigilant and as downright in driving away into banishment the rascals who steal from the public stores. And that no matter what might be the colors of their neckties, or their politics!

No doubt every man ought to have spirit enough to fight for the defence of his own. The law is well enough in its way, which is not by any means always the way of justice. Civilization implies law. It is the welding into one great unit of the strength of the different individuals, in order that it may be all the more mighty, and unerring. But the law has no value unless individuals enforce it. And after all, in new countries especially, law rests to a large extent upon public opinion. That is well shown in Montreal, where, although there is a law against the disgusting habit, it is the commonest thing to hear swearing in the streets. Public opinion does not support the law, and accordingly it is not enforced. The same is true of the legislation against expectorating in public places, and other little vices. Surely, however, we are not so callous as to hold back from enforcing the laws against defrauding the state! The suspicion of such a thing, of such an outrage upon the community, ought to arouse the fighting spirit of every man, worthy of belonging to the nation.

It is our money that is filched, surely we should have grit enough to stand out against it. Militarism does that much for us, that it teaches us to fight against oppression of every sort. Perhaps that is why wars and armies and navies have existed down to our day. We need the object lesson possibly, in order that we may not become altogether spineless, and at the mercy of the few daring, outstanding scoundrels. Even the gospel of peace told us to 'fight the good fight.' I

firmly believe that down at the bottom of the refusal to grant the national franchise to women lies the instinctive fear of a growing weakening of our mental fibre, of what is mistakenly called effeminacy. And I am just as certain that the fear is unfounded. Women are even more ready than men to fight for their rights, and to resist oppression. There is little or no mental softness among them. In fact, I know a good many more 'mushy' men than 'mushy' women."

EXTRACT.

State Superintendent Henry C. Morrison Addresses Merrimack Valley Teachers' Association in Manchester—Educational Interests of New Hampshire Considered at Length. (*Independent Statesman*, Feb. 23, 1914).

Educational Freedom.

I have been forced after many years of observing the effects of the existing situation upon our educational development to the conclusion that it is my duty as your chief educational officer to say to you, and, wherever I have the opportunity, to the people of New Hampshire, that we cannot afford as a free commonwealth to have our educational interests governed by a body of sixteen men voting in Boston, only one vote of which comes from New Hampshire at all and that vote in no sense responsible to the people of New Hampshire. The fathers of this state in the days of their penury gave beyond their means that we might have a college in this state and they gave for the cause of education. But they did not bargain, I venture to say, for

this sort of thing. They did not foresee that the time would come in New England when the New England college faculty would fear the organized money power of America far more than the people of the New England states. We can well afford in our day to build an institution of our own under state control and drawing its support largely from taxation. We need an institution in which there shall be a place for every boy and girl who is able to make his way to college and which shall never dare to raise up artificial and arbitrary obstacles in the pathway of education. I honor the University of Maine for pointing out the way in New England, and the people of Maine are to be congratulated that their boys and girls are independent of an educational trust.

HUMANIZED LAW.

(From the *Warren News*, October 30, 1914.)

Washington.—The American Bar Association began its annual convention in Washington with the President of the United States, the Chief Justice and associate justices of the United States Supreme Court, members of the Cabinet, the diplomatic corps and leaders of the bar from all parts of the country in attendance. Former President Taft, who is the chief executive of the association, presided at the opening session. President Wilson delivered the address of welcome and his impromptu remarks were regarded by many as the most remarkable he has made since he came to Washington.

In his introduction of President Wilson, Mr. Taft pledged the association's earnest co-operation and its deepest personal confidence in the President's ability and purpose to guide the ship of state safely through the European crisis. Mr. Taft said the American people were back of the President in his handling of the international situation, and that he had the confidence of the nation.

President Wilson's response was that his strength rested in the confidence of the people. He pleaded for the "humanizing of the law" in this time of international crisis, not only in respect to international law, but as to municipal law.

"The opinion of the world is the mistress of the world; and the processes of international law are the slow processes by which opinion works its will," said the President.

"What impresses me is the constant thought, that that is the tribunal at the bar of which we all sit. I would call your attention, incidentally, to the circumstance that it does not observe the ordinary rules of evidence, which has sometimes suggested to me that the ordinary rules of evidence had shown some signs of growing antique.

"Everything, rumor included, is heard in this court, and the standard of judgment is not with regard to the character of the testimony but the character of the witness. The motives are disclosed, the purposes are conjectured and that opinion is finally accepted which seems to be, not the best founded in law, perhaps, but the best founded in integrity of character and of morals. That is the process which is slowly working its will upon the world, and what we should be watchful of is not so much jealous interests as sound principles of action. The disinterested course is always the biggest course to pursue, not only, but it is in the long run the most profitable course to pursue. If you can establish your character, you can establish your credit.

"What I wanted to suggest to this Association in bidding them very hearty welcome to the city is whether we sufficiently apply those same ideas to the body of municipal law which we seek to administer. Citations seem to play so much larger rôle now than principle. There was a time when the thoughtful eye of the judge rested

upon the changes of social circumstances and almost palpably saw the law arise out of human life. Have we got to a time when the only way to change law is by statute? The changing of law by statute seems to me like mending a garment with a patch; whereas law should grow by the life that is outside of it. I should hate to think that the law did not derive its impulse from looking forward, or, rather, that it did not derive its instruction from looking about and seeing what the circumstances of men actually are and what the impulses of justice necessarily are.

"I have in my life dealt with all sorts and conditions of men, and I

have found that the flame of moral judgment burned just as bright in the man of humble life and limited experience as in the scholar and the man of affairs. And I would like his voice always to be heard, not as if he were the voice of men in general, in our courts of justice, as well as the voice of the lawyers, remembering what the law has been. My hope is that being stirred to the depths by the extraordinary circumstances of the time in which we live we may recover from those depths something of a renewal of that vision of the law with which men may be supposed to have started out in the old days of the oracles, who communed with the intimations of divinity."

APPENDIX

ADDRESS
OF
DR. M. F. MORRISON,
BEFORE
THE FRIENDS OF MENTAL LIBERTY,
AT NORTH HAVERHILL, N. H.,
AND
CONSTITUTION,
RESOLUTIONS, AND BY-LAWS,
OF
THE MENTAL LIBERTY SOCIETY,
AT NORTH HAVERHILL, N. H.

BOSTON:

PRINTED BY J. P. MENDUM.

1846.

DR. MORRISON'S ADDRESS.

MY FRIENDS:—Is the object of our associating of sufficient importance to awaken our energies for its accomplishment? What is that object? The progressive improvement of the race, the distinguishing characteristic of humanity;—the freedom of science from her Procrustean mistress, superstition, and to know what is true and what is false by free investigation; to ascertain the truth as it regards a knowledge of ourselves, of our rights and duties, of the laws of Nature, and of the necessary attributes of that power which impressed those laws, not only on the universe but on humanity,—rendering it controllable and controlled by the influences which surround it. Yet truth is but an intellectual conception—what is it? Is it not the accordance of conclusive evidence with the affirmative or negative of a proposition? And is not all evidence conclusive when confirmed by the senses, in harmony with known facts, and sustained by reason? The grand governing motive of human action is happiness, to which all other motives are subsidiary. All subsidiary motives are formed for us by the surrounding influences; we neither create the influence nor the motive.

Among the influences which exert a controlling power over the intellect are those of religion and education. What is religion (religious credulity as practiced)? Is it not a system of faith, predicated upon a “belief in, and homage rendered to, existences unseen, and causes unknown”? A system formed from the high-wrought visions of fancy, while science in its infancy, had not collated facts sufficient for a guide to reason? What are its effective materials? Sacred books, and a divinely appointed priesthood. What are its required duties? To believe in the exposition of the sacred books according to the whim of the priest that suits your fancy; to feel as those doctrines, thus expounded, direct you to feel; and above all, support the clergy for thus instructing you. To these are added, implicit faith, passive obedience, and non-resistance. Is not this the sum and

substance of all (artificially constructed) religion—a requisition of implicit faith in the fictions of the imagination? Can the human mind contemplate a despotism more complete, a tyranny more oppressive?

What is education? Is it not implanting new ideas, or correcting previous ones in the mind? That the mind may be disciplined to the rejection of true ideas, and the reception of false, is the remark of common observation. Who will deny that by false impressions, early associations, unjust prejudices, or designing counsel, the mind may be led astray, and condemn and punish what knowledge would induce it to approve and support? The examples of Lycurgus and Polnotocks would be sufficient to illustrate the influence of education and discipline; and shall an agent so powerful be under the guidance of a superstition emanating from the wild vagaries of the imagination?

In glancing at the religions of the world, through the mysterious darkness which surrounds them, we find it difficult to discriminate the different shades of error which attach to each. Of all the systems of superstition that have agitated the world, the most concentrated in its theism, the most ridiculous in its ceremonies, and the most intolerant and sanguinary in its practices, was, perhaps, Judaism. In its theism it was simply the belief in one God, the God of War or Battles—the Lord of Hosts, and his prophet Moses. The temporal gratification of ambition and avarice, with licentious indulgence, were to be the rewards of its believers; and temporal calamities the punishment of its opposers, without any reference to a future state of existence. It claimed immediate revelation from their God, and consequently implicit belief and passive obedience to the dictates of their prophet. It originated, according to Manetho, with an Egyptian High Priest, called Osarsiph. Condemned to a state of servitude, he renounced his country and his gods—became the leader of a horde of bandit slaves—moulded them to his will, and bound them to his tyranny by working upon their credulity and superstition;—and by desecrating the gods of Egypt and consecrating himself and his followers to the work of bloodshed, robbery, and

murder, they became outlaws to their own country, and enemies to the world.

He changed his name to Moses—retained the ceremonials of his former religion, and the divine order of the priesthood of which he was the dictator. He promised his followers, in the name of the God of Battles, universal empire, founded on the total extermination of the rest of the human race. Externally, their policy was intolerance and misanthropy; internally, although claimed to be an immediate revelation from their God, it was a blind obedience to a fanatical and sanguinary priesthood—to ceremonies as ridiculous as they were demoralizing—and to doctrines as subversive of their own happiness and safety as they were inimical to the happiness and safety of others. The result was as might have been expected. Becoming obnoxious to all the surrounding nations, who found that their own existence was identified with their supremacy, the Jews became alternately the robbers and exterminators of the weaker, and a prey to the stronger—passing the fourteen centuries in which they claim to have been a nation, either as tyrants or slaves; until becoming unendurable as masters, and incorrigible as servants, they were finally subdued and driven out of their country, to wander as vagabonds over the earth.

The effects of their superstition upon their own civil polity were equally deplorable. The rancor and hatred they manifested to others, infused its poison into their domestic concerns, and reacted upon themselves; until ten and a half out of the twelve tribes which they claim as composing their nation, became lost to history and the world. And the madness, credulity, and brutal ferocity which they displayed in the last hours of their political existence, not only to their enemies, but among themselves, formed a striking commentary on the demoralizing influence of their institutions. Even to this day, they are a standing monument of the direful effects of superstition; and the record of their crimes forms the blackest annals that stain the pages of history. The savage of America, the pirate of the ocean, the assassin of Syria, and the Thug of India, have each in their

turn consecrated their energies and lives to an imaginary God or Goddess of murder; but for wild fanaticism, heartless depravity, and relentless cruelty, the Jewish bandit is without a parallel.

The religion of Mahomet, like that of Moses, acknowledged but one God, himself as his prophet or interpreter, and his followers as God's peculiar people; consequently, implicit faith in his doctrines, and the divine right of the priesthood, was as much a saving grace in the Mahometan as in the Jewish superstition. The gratification of the sensual appetites in allowing polygamy and concubinage, of ambition and avarice in the prospect of universal empire and conquest over the Infidels, were similar traits in both religions. But here the parallel closes; for Mahomet, not content with a sensual paradise here, extends it into a Heaven hereafter. He introduces a future state of rewards and punishments to play upon the hopes and fears of his proselytes as a special improvement upon the Mosaic system. But while implicit faith in the Koran and a due regard for the priesthood was required, he, at the same time, inculcated the doctrine that the principles of honesty, temperance, and justice were cardinal virtues, productive of national and individual happiness; and although he countenanced sensual enjoyment, he prohibited criminal indulgence.

If we now turn back the pages of history to centuries before either the Jewish or Mahometan religion had a being, we shall find, in all probability, the prototype of Christianity in the Braminical religion of India; *as that of Moses undoubtedly was of the system of Mahomet. We there find the wild vagary of a Triune God, and of the incarnation of Chrishna, or Christ, one of the persons of that incomprehensible triad, into the form and attributes of humanity. Their sacred books state that he was mysteriously born of a virgin; fled from a tyrant; was brought up by a herdsman; passed his life in a most extraordinary and inconceivable manner; saved multitudes by his miraculous powers; was meek, chaste, washed the feet of the Bramins, healed the

*See Trimurti, in Chamber's Encyclopedia. Also see Trinity. Also Rationalism.

sick, raised the dead, was put to death, descended into Hell, arose and ascended into Heaven, and is now very God and very man, the emblem of Divinity and Humanity, the mediator between earth and Heaven. This religion was brought from India to Alexandria in Egypt, and from thence extended into Judea at a time when the Jews were in the utmost state of depression. Their prophecies had totally failed, their dreams of universal dominion over a devastated and ruined world, had changed to the awakened realities of a hopeless bondage, and a prospective termination of national existence. The Romans were their masters, and they even then retained a political existence only by the sufferance of that haughty power. They were required to conform to ceremonies which they considered sacriligious, and they were looking for a second Joshua or Jesus, to avenge by supernatural aid the repeated insults to offended Heaven and a desecrated church.

The Therapeuts, who brought in the Hindoo theology, found the time and superstition of the country favorable to their views. They urged upon the Jews the belief in a future state of rewards and punishments, and that their promised kingdom was not of this world, but the world to come; that the end and consummation of all things was near, when fire should purge the earth of its dross, and the elect of heaven should be forever separated from the reprobates doomed to Hell; that a new dispensation was required, in which implicit faith should again become the most exalted virtue, and passive obedience to a new priesthood the highest duty—a dispensation in which its proselytes should be exalted to Heaven, to reign as kings and princes forever, while their oppressors and all Infidels should suffer interminable agonies in Hell. They also affirmed, that one of the Joshuas who had been executed in their civil commotions, was indeed the Messiah of this new dispensation; that he had come again to life on the third day after his death, and ascended into Heaven. This appeal to the vindictive feelings and insane ambition of the Jews, was not without its effect—the appeal was to the master passions of that deluded people, and many were converted to the new

faith. But to the great body of the nation, a new dispensation, claiming to be divine and differing in all its attributes from the former, implied a contradiction and mutability too strong for their belief. Well might the proposition be a stumbling block to the Jews and foolishness to the Greeks, when two creeds, differing in all their essential requisites, ceremonials, and prospective results, should claim their origin and challenge implicit belief as being the inspired records of the will of the son of God. That after drowning one batch of humanity, and commanding his chosen people to exterminate another; that all at once a new dispensation in which love to man even to the sacrifice of divinity in their favor, and that by his chosen people, should manifest itself for their acceptation, was too much even for the credulity of the Jews. The superstition of India, thus engrafted on the fanaticism of Judea, has become the prevailing religion of all that claim to be the civilized world, and has given form and color, not only to all their religions, but to all their social institutions.

And now what are the superior claims of Christianity? Does it claim to be of Divine origin? So does every other religion. Does it claim to have sacred books, the records of mediate and immediate revelation? So do the Hindoos, Egyptians, Persians, Thibetans, and Mahometans.—Do Christians claim an incarnation, and an atonement of the son of God in their favor? So did the Hindoos long before them. Does Christianity claim miracles and martyrs, the healing the sick, and raising the dead in confirmation of their faith? So do they all. Does Christianity claim the aid and divine appointment of an arrogant and intolerant priesthood to harmonise its discordancies, establish its claims, and propagate its doctrines? So does every other religious credulous superstructure. How then shall we discriminate between the merits of each? The advocates of each system will tell you, that reason will show you the absurdity of all others and the superiority of their own. But should reason be applied to the investigation of the popular religion of any, by those within the sphere of its influence, it immediately shrinks from the enquiry, with the very rational excuse that their religion is of Divine origin,

supernatural, and above the comprehension of reason. Reason, they say, is only applicable to the rejection of other modes of belief, not to the investigation of ours. Let us, then, change the mode of action, and contemplate its effects by the aid of reason, if we are prohibited from investigating its mysteries and its claims. What are the effects of Christianity? Can we answer better than in the words of its reputed founder?—"Think not that I am come to send peace to the earth, but division, hatred, fire, and the sword!" Its effects are seen in the perversion of truth, in the duress and misdirection of science, in the misguiding of reason, and the aberration of the imagination.

Is it consistent with truth, to suppose that Deity gave a command not to kill and a different one to murder whole nations? What has been its influence upon science? Suppose a Bible philosopher should undertake to explain the system of Astronomy, as there taught, by a mechanical illustration. This planet would be the centre of the universe, and represented by a round flat trencher; the sky or firmament by an inverted bowl, painted blue on its under surface, and studded with brass nails to represent the stars, while two sliding lamps attached to a suspension wire would represent the luminaries of day and night. The bowl cemented to the trencher would retain the waters of the deluge; while certain trap-doors through the bowl, called the windows of Heaven, would serve to let down the waters above the firmament on to the earth beneath whenever a flood was required for the special display of vindictive justice. Such are the morals, such the science of a book claimed to be sacred and perfect; and when Copernicus and Galileo demonstrated the falsity of the Jewish fable, their reward was excommunication and a dungeon. The consequences have been the chaining down the opinion to the caprices of a dominant priesthood, and the corruption of morals by confounding all ideas of right and wrong in the constant violation of every principle of justice and humanity. Whole nations, sects, families, and kindred have been sacrificed on the altar of this superstition. The savage has been burnt alive for his ignorance, the philosopher for his knowledge, the strong man for heresy,

and the feeble child, the simple and innocent girl, and decrepit old woman for witchcraft. A glowing and vindictive despotism has been spread over the earth, to which the crimes of political tyrants are as the small stream compared to the ocean. And although its evils stain the pages of history, and its imaginary good is but a vanishing phantom, still, like some subtle poisons, it intoxicates the brain while it stupefies the reason and preys upon the heart.

We have thus stated our object, defined our terms, given the outlines of the origin, progress and effects of (artificially constructed) religion; and now what becomes our duty? We claim to be free; shall not freemen act up to the impulse of their own convictions? We are citizens of a new social compact, flushed with high hopes and delusive speculations, recipients of American freedom, eulogized as solving the grand problem of the Golden Age.—What is it? Where is it? In what does it consist? Is it in individual competition, or religious assumption? In the collisions of interest or opinion? Is it based on this world's goods, or another world's blessings? In the physical bondage of one half the population, or the mental slavery of the whole? A revolution that was brought about by prohibiting a few old women the use of tea, while the tyranny of opinion that drove our forefathers from their native land, was received as a boon and cherished as a blessing. Our freedom is but a fraction gained, our independence but an empty name, until the net that is woven around and over our institutions is rent asunder, and men encouraged to the prosecution of free enquiry as the means of acquiring knowledge and truth; the free expression of that truth in whatever guise or form it may be found; and that fearless decision and energy of character which dares to act up to the impulse of conviction without regard to opposing prejudices or popular opinions.

This is the highest source of enjoyment, the noblest principle of action; as immortal as the virtues which sustain it, or the truth which wakes it into being—a principle which has actuated the brave and the good in all ages and in all nations. What called forth the sacrifice of Leonidas, and his three hundred Spartans?

of St. Pierre, and his brave compatriots? A principle acting up to the impulse of its own conviction and to a sense of its own duty, —a principle of freedom, in which, as they considered, was involved all of rights and duties and happiness—all of life worth possessing here, or immortality worth hoping for hereafter. And are not the names of Washington, Jefferson, Paine and Allen —of the Owens, Kneeland, Herttell, Cooper and Bell, and still above all praise, the names of Madame Darusmont and Mrs. Rose, associated with the same immortal principles, actuated by still higher motives, and purer conceptions, than the immortals of Greece and Gaul? These, sought only the political elevation of their country; those, the moral renovation of their race. These, were supported by all the sympathy which could excite a spirit of philanthropy and a desire of fame; those, were and are oppressed by all the opposing influences and prejudices of the age.

Is happiness our aim? Why pursue the deceptive lure of an ever-vanishing phantom, through the mists of sophistry, and the gloom of mystery; which is constantly mocking us with the semblance, but always evading the reality, of our search? Happiness results not from error—Truth has no abiding place in superstition. Point me to a single spot on the habitable globe, not to a populous city, where vice and misery find their most congenial soil, and attain their rankest growth; but to some lone hamlet, where temptations are few, and favoring influences abound—where (concocted) religion of any sort, name or nature, has produced a happiness, the result of that high intellectual development, to which man by the cultivation of his native powers is attainable, the offspring of inductive reason, of demonstrative science, of calm investigation that has awakened harmony of thought and unity of design; a harmony cemented by love, and governed by moral rectitude—and I will fall down and worship at the shrine of that religion, as being the grand panacea for the human race. But, alas! the picture, although no more than what (artificial) religion claims to perform, has never been, and never will be, realized. What is the cause? Has it not had time? Even modern Christianity has had eighteen centuries for the trial.

Has it been deficient in means and power? The governments of the self-styled civilized world have been under its control; millions of money have been lavished upon its proselyting agents and their sumptuous but useless temples; a system of legalized plunder for centuries has filled the coffers of its insatiate avarice, and nations have bowed in humble servitude to its boundless ambition. If it has failed, it has not been for want of time, and means, and power—but of principle.

Shall we meet with opposition? Who can doubt it, when even in this country, an army of more than twenty thousand salaried clergy and pensioned agents, at an annual expense of more than twenty-five millions of dollars, are pledged to the conservation of its creeds, and the spread of its doctrines? Who can doubt it, when the insane cry of “the Church is in danger!” or “the Church is in want!” has been a sufficient apology for the blackest crimes, and the most heartless oppression? We therefore believe, from the evidence of all history, that (artificially constructed) religion in all its phases and Protean forms, is the offspring of a wild and visionary imagination, not of inductive reason;—that its influence is demoralizing, oppressive, intolerant, legalizing crime, conserving ignorance, nourishing credulity, promoting discord, founded in error, and perpetuating misery. Shall we, then, honest and firm in our own convictions, conscious of the purity of our motives, and the benefits to be derived from their practical application, hesitate to act up to the full measure of our convictions, and thus prove traitors to ourselves, and recreants to our race? And does it not become highly important and necessary to associate for the purpose of accomplishing the high and glorious objects we have in view? Few in numbers, and isolated in situation, what can be the result of individual effort, without concentrated, united action? We are so enwrapped in the idealities of this visionary superstition, so habituated to its influence, so misled by its sophisms, that, like the air we breathe, we can scarcely realize its pressure without an elaborate demonstration.

History points out its crimes, and we are sensible to its bitter ingredients; but the fault is laid to the taste,—and even in this

country we perceive its disrupted elements, like the troubled waters, constantly seeking their own level; but we can hardly realize its feculency until we trace it to its source, and discover the impurity of its origin. Few, as yet, have undertaken the task; few have waked to the guidance of reason, and the light of truth; but of those who claim to be free, we entreat by their experience of the past, by their hopes of the future, to come fearlessly forward, and act individually and socially in accordance with the impulse of their own convictions. We contend for truth as a governing principle, free enquiry as a legitimate right, and the free expression of honest conviction as a moral duty. Enthusiasm in such a cause is a virtue, perseverance a duty, and ultimate success a certainty.

RESOLUTIONS PASSED BY THE MEETING.

1. Resolved, That we have met to inculcate and encourage the principles of truth, as impressed upon our minds by a careful investigation of the evidence that has been before us.

2. Resolved, That mental slavery ought never to exist, especially in a republic; and that the time has arrived when all with whom the love of truth predominates, are in duty bound to throw off that disagreeable restraint, which hitherto has induced them apparently to admit as a truth, what they conscientiously deemed to be false.

3. Resolved, That to doubt, to pause and consider, is not a crime,—but is the key of knowledge. Who never doubts, will never examine; and who never examines, will remain in perpetual ignorance.

4. Resolved, That man, in the pursuit of knowledge, can only reason from what is known, and that all dogmas not capable of being proved by what is known, are without title to the respectful consideration of reasonable minds; and that miracles, being out of the order of nature, and not within the experience of man, are not the subject of rational faith, and cannot, from the very con-

stitution of mind, and nature of things, receive the assent of minds capable of unbiased, patient, and accurate investigation.

5. Resolved, That coming to a knowledge of the truth as revealed by natural laws, is very different from coming to the knowledge of unknown things as revealed by the chimeras of the imagination; as the first may be known to the living, while the latter can be known only to the dead—and the dead know not anything, saith the Scripture.

6. Resolved, That in our morals, our laws, and in the character of our modes of public and private instruction, duty as well as interest points constantly to improvement and progression.

7. Resolved, That the great object of our enquiry and of our investigation, is truth in relation to our individual Rights and Duties as social, intellectual, and moral beings, based not on speculative opinions, but on experimental facts, and the due application of those facts not only to the happiness of the individual, but to the whole family of man.

8. Resolved, That to our comprehension all (artificially constructed) Religions are founded and supported in the belief of a Supreme Intelligence, of mysterious and contradictory attributes, receive supernaturalism as a guide, and the sophisms of the imagination as evidence; that none take the God of Nature for support, the laws of Nature as a guide, or the legitimate inductions of Reason as evidence.

9. Resolved, That we consider Ethics, or the doctrine of morality, of the highest consequence to man, as giving rules of life deduced from the consequences of actions, as ascertained through our sensations and observations; and that the distinction between religion and morality is, that while one implies a particular mode of belief, the other implies a just mode of practice. (And such mode of practice is true worship, true religion.)

10. Resolved, That people are sceptical to the high-wrought fancies of the imagination in proportion to their knowledge of natural laws, and credulous and superstitious in proportion to their ignorance of them.

11. Resolved, That belief, like our taste or smell, is not subject to the will, and that every command to believe is unjust and absurd; for no power, except that of convincing evidence, *can* command rational belief.

12. Resolved, That of all the efforts which have called forth the intellectual and physical energies of man, the struggle for mental liberty is the highest and the noblest.

13. Resolved, That we will hail as a friend and brother, each and every one who pursues rational truth as his guide, and honest industry as his calling.

CONSTITUTION AND BY-LAWS OF THE MENTAL LIBERTY SOCIETY.

PREAMBLE.

In accordance with the foregoing Resolutions, and with the impression that the conduct and character of every individual is the consequence of pre-conceived opinions, or ungoverned passions, and showing the necessary result of external influences operating upon him; we would commence the work of reform by changing those influences when wrong, and strengthening and extending them when right. We accordingly resolve ourselves into an Association, to be governed by the following Constitution and By-Laws.

CONSTITUTION.

Article 1.—This society shall be known by the name of THE MENTAL LIBERTY SOCIETY, and shall consist of a President, Vice President, Secretary, Librarian, Treasurer, Council of Supervision, Committees of Business and Associates. Said officers and committees to hold their offices one year, or until others are chosen.

Art. 2.—The name of each attending member, as well as of every new applicant, shall be handed to, and canvassed by, the

Council of Supervision, whose united vote shall constitute him an associate of said Society, or expel him from the same; but if disagreed among themselves, it shall be determined by a vote of two-thirds of the Society, an appeal to which can be made by any person aggrieved.

Art. 3.—This Society shall hold meetings at least quarterly, at such places and at such times as they shall from time to time designate, with power to establish a Library, and carry on its operation, in part, through the medium of a Lyceum.

Art. 4.—Each member of this Society shall pay to the Treasurer of the same, one dollar at the time of signing the Constitution and By-Laws, which shall entitle him or her to all the privileges of said Society for the time being. Said money shall be appropriated at the discretion of the Council of Supervision and the executive officers of the Society, in accordance with a two-thirds vote of the same.

Art. 5.—This Constitution may be altered or amended at any quarterly meeting, by a vote of two-thirds of the members present. Notice of such alteration being given and specified at a previous meeting, a majority vote, after such notice and specification, may alter or amend the By-Laws.

Art. 6.—The Secretary shall keep a record of the name, residence, and subscription of each member prefixed, to which record there shall be the Preamble, Constitution, By-Laws, and Resolutions adopted, all of which shall be exhibited by him to the Society quarterly.

Art. 7.—The Treasurer shall receive and record, and safely keep, all monies that shall be paid to him, and pay them out by the order of the Society. The offices of Treasurer and Secretary may be united in one person, when more convenient.

Art. 8.—The Librarian shall take charge of all the books, manuscripts, apparatus, specimens, or paintings, purchased by or loaned to the Library, and shall keep a record and inventory of the same.

Art. 9.—It shall be the duty of each and every member of this Society, by candid and careful examination, to render firm their

own convictions, and the wavering or doubtful opinions of others; to meet with candor and frankness, but temperate firmness, the opposing prejudices of those swayed by different influences, and convince the world by the practical utility and careful observance of our own moral precepts, that while we eschew, and are Infidels to the modes, forms, ceremonies, and general influences of all supernatural religion, we are faithful to Science, Truth, Morality, and the great and universal Brotherhood of Man. (The true Religion.)

Art. 10.—On extraordinary occasions, the President may call special meetings of this Society.

BY-LAWS.

Article 1.—It shall be the duty of the President, and, in his absence, the Vice-President, to preside at all regular meetings of the Society. If both are absent, a President *pro tem* shall be chosen.

Art. 2.—It shall be the duty of the Secretary to keep a record of the proceedings of the Society, and to read the same at each meeting, if requested.

Art. 3.—The Librarian may receive on loan, at an interest not to exceed 12 per cent. on the cost, any books deemed useful to the Library, said interest to be paid out of the funds of the Library. He shall deliver no book, the price of which exceeds one dollar, to any irresponsible person, nor sell any book or pamphlet except at the retail price, *and for cash down*. No publication, under the price of ten cents, shall be distributed otherwise than by sale. No member of the Library shall receive but one volume at a time, if the price of the same exceeds fifty cents. The Librarian shall report the state of the Library to the Society quarterly.

Art. 4.—One or more Auditors may be chosen to settle with the Treasurer, which may be done at any time by giving due notice.

Art. 5.—It shall be the duty of lecturers, when in the Lyceum, to limit their time of speaking to thirty minutes, and of debates to fifteen minutes, having liberty, however, in debate, to speak twice on the same subject.

Art. 6.—All associates and members of the Library shall be responsible for any books or property entrusted to their care, and for damages to the same, at the discretion of the Librarian.

Art. 7.—All persons paying a dollar to the Librarian, shall be entitled to equal privileges in the Library, and said money shall be expended to increase the same.

Art. 8.—The funds of this Society, after defraying necessary expenses, and one dollar quarterly to the Board of Managers in New York, shall be expended in procuring liberal and scientific works for the Library, and no officer shall receive any compensation for any official services he may render the Society.

Art. 9.—It shall be the duty of all persons, taking books from the Library, to return the same in six weeks. If not returned in twelve weeks, they shall be considered sold to the retainer, who shall pay the Librarian for the same.

NAMES OF ASSOCIATES.

DR. M. F. MORRISON, Bath, N. H., *President*.

DR. JOHN McNAB, McIndoes Falls, Vt., *V. Pres.*

JOSIAH F. WILSON, Haverhill, *Sec. and Treas.*

JONATHAN WILSON, do., *Librarian*.

NATH'L ANNIS, Haverhill, N. H.,	}	<i>Council of Supervision.</i>
CYRUS J. S. SCOTT, Newbury, Vt.,		
JACOB MORSE, Haverhill, N. H.,		

JACOB M. WHITE, Jun., Haverhill, N. H.

CHARLES J. SCOTT, Newbury, Vt.

CHARLES A. SAWYER, Haverhill, N. H.

FREDERICK CROCKER, Bath, N. H.

CAPT. DANIEL FRENCH, Haverhill, N. H.

RICHARDSON FRENCH, Haverhill, N. H.

Josiah F. Wilson was great uncle, Jonathan Wilson was grandfather, Capt. Daniel French was uncle, Richardson French was grandfather of Nahum W. French.

FINALE.

A broad deep analysis of universal principles of justice would be incomplete, at this time, not considering the pitiful condition in which European people have found themselves.

Something must be wrong in the general policy of harmonious human progress.

Those people all understand through their rational research, that there can be but *One Supreme Force*—God—to rule the Universe in harmony:—Take heed—Immortalize the command given by Ethan Allan at Ticonderoga in 1775:—“By the Great Jehovah, and *The Continental Congress*, you are commanded to surrender.”

The *Continental Congress** to be Commander-in-chief of the army and navy; of all dreadnaughts and ordnance; all at the *Supreme human command of an enlightened democratic rationalism*, with as few official intermediaries as is possible.

N. W. F.

* Eventually, The World's Continental Congress.

PART II

The Progress of Nature

or

The Genesis of Mind and Matter

—God—

78

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THE PROGRESS OF NATURE.

BIRTH OF RECOGNITION.

Our language, it appears quite evident has been misconstrued; or it may be it never was openly and fairly construed.

It may be it needs a thoroughly Socratic investigation and renovation.

Experience has revealed that the masses of people in kingdoms, empires and republics have been deluded, and countries devastated by a wrong understanding of words, and of things; and by an ambiguous, and by the common people, mistaken application of them.

It must be seen that to have a correct understanding and treatment,—*things*—must be considered and treated according to their *varying properties*, considered separately; and not, by the combination as a *Whole*:—extended even, to Divinity.

What is beyond controversy? Surely *Truth is beyond controversy*:

Will anything, even *truth*, be absolutely beyond contradiction in human practices, until the human race has reached the organized and perfect age of a fully developed *wisdom*—instinct—with *plain truth* to *all* individual units of mind, in full view?

When every individual knows the full truth AS IT RELATES TO FIXED PRINCIPLES, then, will the great mass of common people all pull one way in organized force, and thereby rule according to every man's rights. The rights of each and all individuals are absolutely the same, as far as principles of government go. Are not *Nature's Principles*, and *Wisdom*, and *Nature's Force*, properties of God—the aggregate Whole? Are they not for *one man*, or *class of men*, as much as for *another*?

UNTIL HONESTY, and TRUTH, solve the great QUESTION, as to whether God is a pre-meditating, scheming, ante-omniscient or, knew-it-all entity, or Spirit, according to the Mosaic and Chris-

tian contention, *or*, whether God, and the Universe are the same—developing together—according to Pantheism; that, for centuries was fought over with Alexandria in Egypt as a center, and for all time since, has caused the greatest confusion, delusion and contention, arising from a bastard of *myth* and *moral*:—

AND ALSO, until truth, and honor, and courage solve the equally as great question, as to whether the principles of taxation, and government, practiced by Solon and Croesus in their great wealth and wisdom 550 years B. C. were just to the common people of Athenae and Lydia, and, if they are just to the people of today:—Until those questions are solved, and practiced RIGHT, harmony, and common brotherhood cannot exist.

Until a people reach SUCH an age of understanding, Democratic rule, would be as *absolute* and *complete*—with much less expense and trouble—in the *Recall* and *Impeaching power*, as, in representative confusion, and endurance of a multitude of freak, selfish, unconstitutional statutes, and further imposition by prejudiced courts that can be held in no way responsible either for the laws so made, or for the heedless practices growing out of them.

Let the Court, *limited to universal, fixed, constitutional principles of justice*, make the public laws, and stand upon SUCH principles responsible to the *whole* people, for them.

So, evidently, thought Alexander Hamilton.

XENOPHANES, born in Asia Minor about 580 B. C. was the first to maintain the philosophy of ONENESS, of the universe.

He held the existent to be identical with deity; and regarded it as the base of phenomena; he also maintained that the divine was neither finite nor infinite. He was the founder of the “Eleatic School of Philosophy.”

During the early Grecian age there were numerous philosophers, many of whom must have been wonderfully able and deep in their research, and, as in all ages some who assumed much, and evidently knew little.

It may as well be pointed out here that one of the claims of this work is that:—The Pantheistic philosophies of the ancient

Greeks, were absolutely honest and of moral intent, and most wonderfully deep and perfect to a great extent; but were deficient in demonstrated facts sufficient to prove the FULL truth; consequently *some* of those philosophers could see no way, only, "From dust thou art to dust returnest," must include the soul; for to them, and to modern understanding—all the *properties* or *qualities* of things or of matter, *not being known*—conclusions have been, (upon a vital point), deficient, and WRONG.*

—And that—The nature of the soul, as according to Judaism, and as was, in the Christian version attempted to be explained philosophically by Descartes, making the spirit or soul to be from the first, a *separate entity*, and a part of an indescribable, imaginary God, that can connive, and do miracles—is claimed also, to be deficient and is WRONG.

PANTHEISM, or the understanding that the universe and God are the same—in a general way covers the physical philosophies of those Grecian times; and the Pantheon was erected and dedicated to the philosophies or gods according to the teachings of each peculiar "school."

It is amply evident that *natural wisdom* and morality was sought after—not creed, religion, or superstition, by the Greek philosophers.

LEUCIPPUS, a student of the Eleatic school, and founder of the Atomic school of Grecian philosophy, was the forerunner of Democritus.

"DEMOCRITUS, was by far the most learned thinker of his age; was born at Abdera in Thrace, about 470 B. C. His philosophy was an atomic system. He assumes as the ultimate elementary ground of nature, an infinite multitude of indivisible particles or atoms; and attributes to these a primary motion derived from no higher principle. This motion brings the atoms in contact, and from the multitudes of combinations that they form, springs the vast and varying aggregate which is called nature, as presented to our eyes."

* See Epicureanism. Britannica Encyclopedia gives the most complete accounts of the characters herein considered.

He did not acknowledge the presence of design, but admitted that of order.

Life, consciousness, thought, were according to him, derived from the finest atoms. He applied his theory to the gods whom he affirmed to be aggregates of atoms. As a Grecian, long before Christianity was known, he was highly respected for truth, justice, peace of heart, and an aim to all virtuous endeavor."

Quite probable Athenian Democracy grew out of the condition of the common people; although living under a constitution developed by and descended from the profound moral philosophy and research of Lycurgus the Spartan lawyer, about 900 B. C.—yet, for some reason, the industrious, saving, producing people grew into slavery; paying what they called "tribute" (tax and improper profits) to Croesus, the king of Lydia across the sea east of Athens; and to traders, who became rich and lived in luxury:—"liable" to a tax on their "*property*," and subject to "*practices*" practically the same as have since been imposed, and, repeatedly developed into slavery, social chaos, revolution, and war.

SOLON THE WISE, and doubtless crafty lawyer, who was associated with, and paying visits to the court of Croesus, the richest man in the world—was willing to help the poor slaves from starvation by radical, unconstitutional methods. He divided the people into four classes; the first class included all who had a yearly "income" of 500 medimni or more; the second class included incomes from 300 to 500, the third class from 200 to 300, and the fourth class, all those whose income yearly was below 200 medimni. "The first three classes were '*liable*' to '*direct*' taxation; the fourth not, but was '*liable*' to *indirect* taxation."

Look close and see if here is not the prototype of present delusions:—"indirect," "in practice," has been, "*according to the selling value*,"—THE SIGNIFICANCE OF ALL OF WHICH, has already been discussed.

WHEN PEISISTRATOS, a near relative, took the reins of government and espoused the cause of the common people—Solon, the great and wise (was he honest?) lawyer, and the rich classes (the

Pediaei and the Parali) led by Lykurgos and Megakles fought him evidently to a compromise—that the common people should be relieved, *but not enlightened*:—they were not enlightened, and evidently *never have been* thoroughly, in relation to rights and principles, and a full Socratic significance of words and of moral law. (Poor Socrates, he lost his life by telling the truth and exposing iniquity.)

Here is to be found the cradle of constitutional construction of political, moral, philosophic righteousness; and, out from close proximity to the same cradle of wisdom, its immediate and continued violation, in the practices; bringing repeated poverty, devastation, and finally revolution, through the succeeding centuries in THE PROGRESS of NATURE, up to the present time. It is probable the word “Democracy” was from Democritus.

PYRRHON the founder of a school of Greek scepticism, lived contemporary with Democritus—was a student of his writings, morals, and philosophy; and, although he fully supported and lived up to the high standard of moral virtue gained from such study, yet he concluded it impossible to acquire a scientific knowledge of things. (Nature.) He was greatly revered by his people on account of his personal and moral excellencies.

EPICURUS, an illustrious Greek philosopher about 300 B. C., also very clearly explained and supported the atomic philosophy as far as, at that time, it was solved. Speaking of the gods, he says—“BEWARE of attributing the revolutions of the heavens, and eclipses, and the rising and setting of stars, either to an *original contrivance*, or continued regulation, by *SUCH a being*.—For, business, and cares, and anger, and benevolence, are not accordant with (Godly) happiness, but arise from weakness, and fear, and dependence on others.”—These *were Jewish*,—are *human* burdens, not Godly.

He held that pleasure was the chief good, but, from a *radically wrong meaning* being given to the word “*pleasure*” and to the teachings of Epicurus, great liberties against nature and *true* pleasure, and sins against the welfare of mankind have been imposed. Rousseau’s “*Emile*” has been wrongfully construed to

be an antithesis of Epicurean philosophy, when that philosophy is *truly* interpreted. (See p. 127.)

It is the assumption of Godly power and supremacy by human individuals, *carried beyond* a "*proper*" human standard:—Israel—King—Czar—Kaiser—Croesus—Finance—Standard Oil, & Cos., that develop *ignorance, superstition, poverty, and wars.*

"*Beware!*" Caution is not given unless danger is seen approaching from somewhere on the horizon. Judaism coming from the south, into Greece, had absolutely no philosophy, but did have, "A cloud by day, and a pillar of fire by night"—"Contriving," scheming, imaginary god; planning how the peaceable Canaanites or Philistines might all be murdered to carry out a devilish grasping, animal plot. Epicurus said—"Beware." O, had he been heeded! Was not here a prophecy of the coming of Christ? The coming of *Jewish myth* crowding into *Grecian moral*, 300 B. C. forming a bastard with which to defeat philosophy, and, delude the world?

RENAISSANCE.

PARACELSUS, born in Switzerland in 1493, was an *eclectic* philosopher, chemist and physician, the son of a physician and chemist. Being independent of Diplomatic Regulars, he failed to retain recognition in his works of natural merit. He, in the Renaissance was the first to teach that all things are an extension and modulation of *One Prime Element*. He did not attempt to define that element. To him appears to belong the credit of inciting a revival leading to the Descartean, Spinozaen, Darwinian, treatments of development. He taught that disease is not caused by an excess or a deficiency of blood or bile or any of the natural bodily elements; but that it is an individual development, a blight upon the body and must have a specific medicine.

His teachings led to a revolution in the treatment of disease, and in the methods of practice, at that time. Paracelsus in the heart of Christendom, was thrown out of a window and his neck broken.

DESCARTES, a philosopher of the sixteenth century, laid down as a fundamental principle—"An essential difference between Spirit and Matter:—A difference so great that they can exert no influence upon each other." He held that—"There was originally *two substances*; One, MIND, and the other, MATTER; *and, throughout all nature's works they have remained DISTINCT.*"

Descartes did not confine his attention to mental philosophy but devoted himself systematically to the explanation of the properties of bodies composing the material universe. In this department, his revival amounted to a revolution although many of his explanations of physical phenomena have since proved sufficiently absurd. His corpuscular revival, in which he endeavored to explain all the appearances of the material world was clearly, a great effort in the direction of an attempt to settle *naturally*, the great controversy between Pantheistic philosophy and Christian Judaism; and thereby, be a great benefactor of mankind; possibly, in view of an upward struggle toward human discovery of *Nature's Wisdom*.

SPINOZA, also a profound philosopher of the next century, whose Pantheistic treatment it is claimed forms the base of German Science, and, who by all must be acknowledged to have been a profound Deist, said—"There is no real difference between mind as represented by God, and matter as represented by Nature. **THEY ARE ONE**, and may be called either God or Nature."

He held that there was but *One Original Substance—God*: that all things are modulations or extensions of that One Substance:—An idea, originated in Pantheism, over two thousand years earlier.

DERZHAVEN, a Russian poet in the eighteenth century, most effusively expresses his philosophy in his poem.

GOD.

"O Thou eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!

Whom none can comprehend and none explore;
 Who fill'st existence with Thyself alone:
 Embracing all,—supporting,—ruling o'er,—
 Being whom we call God—and know no more!

“In its sublime research, philosophy
 May measure out the ocean-deep—may count
 The sands or the sun's rays—but God! for Thee
 There is no weight nor measure:—none can mount
 Up to Thy mysteries. Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark:
 And thought is lost ere thought can soar so high,
 Even like past moments in eternity.

“Thou from primeval nothingness didst call
 First chaos, then existence:—Lord! on Thee
 Eternity had its foundation:—all
 Sprung forth from Thee:—of light, joy, harmony,
 Sole origin:—all life, all beauty Thine.
 Thy word created all, and doth create;
 Thy splendor fills all space with rays divine.
 Thou art, and wert, and shalt be! Glorious! Great!
 Light-giving, life-sustaining Potentate!

“Thy chains the unmeasured universe surround,
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death!
 As sparks mount upwards from the fiery blaze,
 So suns are born, so worlds spring forth from Thee:
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.

“A million torches lighted by Thy hand
 Wander unwearied through the blue abyss:
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light—
 A glorious company of golden streams—
 Lamps of celestial ether burning bright—
 Suns lighting systems with their joyous beams?
 But Thou to these art as the noon to night.

“Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost:—
 What are ten thousand worlds compared to Thee?
 And what am I then? Heaven’s unnumbered host,
 Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance; weighed
 Against Thy greatness, is a cipher brought
 Against infinity! O, what am I then? Naught!

“Naught! yet the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom too;
 Yes! in my spirit doth Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Nought! yet I live, and on hope’s pinions fly
 Eager towards Thy presence; for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the throne of Thy divinity.
 I am, O God! and surely Thou must be!

“Thou art! directing, guiding all, Thou art!
 Direct my understanding, then, to Thee;
 Control my spirit, guide my wandering heart:
 Though but an atom midst immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank ’twixt heaven and earth.
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit-land!

“The chain of being is complete in me;
 In me is matter’s last gradation lost,
 And the next step is spirit—Deity!
 I can command the lightning, and am dust!
 A monarch, and a slave; a worm, a god!
 Whence came I here? and how so marvellously
 Constructed and conceived? unknown! this clod
 Lives surely through some higher energy;
 For from itself alone it could not be!

“Creator, yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou spirit of my spirit, and my Lord!

Thy light, thy love, in their bright plenitude
 Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to Thee—its Author there..

“O thoughts ineffable! O visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God! thus alone my lonely thoughts can soar;
 Thus seek Thy presence, Being wise and good!
 Midst Thy vast works admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.”

An eloquent poetic effusion,
 Of the Deity—in a part—most true,
 But—of man as ‘Naught’—Confusion!
A part of God Himself: For you
 To think, to solve Creation more,
 Not bow in weakness, to the thought—
 For man, there’s *only* to adore.

To such thinkers let remembrance turn in reverence, especially considering the narrow field for collating facts to build upon at their time.

ANALYSIS.

In the fourteenth year of the twentieth century of the Constantinean Era, this *great and most wonderful Universe*—the beauties, the complications, the mysteries, the joys and sorrows, achievements and warring delusions and devastations of which, the human imagination could not have even remotely approached, had not such intellect and observation lived in actual contact—stands out broadly for investigation.

Let us see what can be seen!

It may be seen that Art. 38 Bill of Rights from A to Z should be looked up, (*ante p. 24*) and come to be *much better* comprehended, and much *more thoroughly* practiced generally, as it relates to *natural* principles.

* * * * *

“One generation overlaps another, and it is the same old story of resemblance. Only the matter of attire makes the difference and the costume is generally an illusion that makes a man dumb with deception—a pleasant deception, no doubt. Human nature—the study of it—is one of the most fascinating sciences—for it is a science. It is pleasant to observe how different people act under precisely similar circumstances—some foolish and others wise, and many very, very stupid. Knowing how to swim, how to look up things, and how to read people combine to make an education that beats the college intricacies to a standstill. And those, too, are three things that the ordinary person doesn’t know. Look around and see!

—*The Old Man.*”

* * * * *

By a searching interpretation of Hearts, as of Constitutions and Statutes it may be revealed to him who dares to stand alone crossing swords against all odds, that selfishness and ignorance of fundamental truth, take the lead in practice; surely bringing its long train of remorse and suffering.

It may be seen that the constitution, and the progress of fundamental courses of nature as now understood (or not understood) are open to question, and are certainly debatable:—Light and Heat—the Sun and its forces and nature—Combustion—Vegetable and animal development—Life—Mind—Matter—Force, all, must be properties imperishable, in the wisdom and force of God. This is (in extended detail) the discovery of ancient Pantheists; and with an open vision of the Divine, to say one of these properties is the same as the others as explained by Spinoza—with *some modification*—is probably right; but, from human relations, and treatments in the modulated conditions, would be wrong. To consider God as a positive and negative—Wisdom, and Force—Extenuating, extensible atomic fluid sub-

stance, can, with a little modification and explanation, be construed to bring Descartes and Spinoza, and the two great theological differences together. But in making mind and matter primarily *co-existent and entirely independent of each other*, appears MUST HAVE BEEN a MISTAKE of Descartes.

It is safe to conclude that properties of things all vary in the proportions and arrangement of their component atoms; and that it takes all properties of the thing combined to complete the thing.

In considering what God is, *Wisdom* must stand the highest. Nature's or God's wisdom it may be, is properly called—Impressed atomic wisdom.

A clear understanding obtained of the possibilities of modulated results from prime atoms, and advancement can be more readily made toward the solution of some of the knotty problems over which generations have wrangled, and lived centuries as if in a perpetual human nightmare.

In the analysis of these modulated parts, it will be better comprehended to take up the more commonly understood modulations first.

Water, is quite generally known to have a subdivision into molecules. The components of water are oxygen and hydrogen. From the natural results that are brought about by these, it must be concluded that a further subdivision into atoms of *force*, must be made—mixed by Nature's Order—that is, a wise proportion and arrangement. Nature's Order can *never be ignorant*, and can *never cheat*, for, it sets the standard of *all* science, honesty, or truth.

Oxygen and Hydrogen as well as Nitrogen and Carbon, each may be brought into a condition producing heat, light, and inherent force either gradual, affinity, or explosive; therefore must contain the element of force for without it, how could manifestations of *force* be made?

The great stored supply of water is the ocean; but it does not stay there—it takes force to move it—what is that force, and from whence does it come?

It is known that heat makes the atoms of water separate, become invisible, and pass into the air, between the molecules, and carried by the wind all over the land, and by nature's order become visible, again, falls in rain, and enters into combination with mineral fertility; and, together with other combinations enter into the structures of all animal and vegetable life—permeates the soil and flows down the streams giving what is called water-power; but really only the power of Electricity in the attraction of gravitation—continues back to the ocean, having made a complete circuit.

The New Hampshire Board of Health have published a bulletin representing that at Sugar Hill and other mountain resorts, cess-pools have been constructed air tight, under ground, having the inlet and outlet both beneath the surface of the water, above which there is a dead air space—receiving the sewerage from large numbers;—have been opened up and inspected and found to contain, and discharge only apparently clear water. If this be true, Nature has reconverted the vegetable matter back into the prime atoms composing the water. This does not seem inconsistent, when it is considered that all vegetable growth must have received its structure from forms—*invisible*.

Running water purifies itself, but the philosophy of such an operation has never come to be understood. The philosophy evidently is the same as in the cesspool, simply a reversion from visible into invisible prime unmodulated atoms, or molecules of water.

Air, is a fluid also—INVISIBLE; the molecules made up of oxygen and nitrogen and must be subdivisible into atoms of *force*, also; easily slide over each other if a little outside force is applied; but that little amounts to hundreds of thousands horse power to move the great mass of air, laying fifteen pounds on every square inch at sea level: The air of itself as now understood can have no inherent force more than water, or steam, for steam is supposed to be water.

If it should be proved that oxygen, hydrogen and nitrogen (components of air and water) are, in their ultimate analyses com-

posed of positive and negative atoms of Electric *Force*, then the developing phenomena of Nature, may be more easily understood. Air mixes in varying quantities with other fluids and substances, supplemented with a varying mixture of the molecules or atoms of other modulated properties:—and by Light and Heat—(What are they?)—and Time and Space—limited to *nature's wisdom*—develops the different species of natural products—animal, vegetable, or mineral.

In solving truly, the compounding of substances or fluids, or in considering gases either by molecules, or according to weight, a predominating and very complicating introduction of the atomic, visible or invisible, positive or negative, attracting or repelling, polarizing, north or south latitude, extensible, extenuating prehensile *Electric* nature, with unlimited numbers, computed upon principles of permutation, must be taken into the detailed solution in order to give a scientific understanding of *the true atomic development*.—The whole burden of which details are submitted with sympathy to the Professors in their strenuous efforts. When this is accomplished, Art *may*, cut Nature out. Also in relation to the true philosophy of *Gravitation*, and all manifestations of *Force*, the afore mentioned considerations either directly or remotely, it seems, must be the prime factors.

Air envelops the Earth as a constantly circulating and permeating fluid analogous to water. Air becomes more and more rarefied, finally to a vacuum as it extends out from the surface of the Earth.

By heat, air molecules are forced apart, as, are the molecules more or less in all other substances, made up of Electricity, (and that covers all substance,) barring a lack of expansion in certain frigid temperatures.

By applying force to an air pump a rarefied condition can be produced. The air in the common Electric light bulb is very much rarefied; were it not, the expansion from the Electric heat would burst them, and besides, not nearly so bright light would be obtained, as may be seen, as this work is progressed.

There is reason to believe that the Sun also, has a body of

atmosphere around it growing thinner to a vacuum as it extends out from the *real* surface some 300,000 miles to the rarity of Electric light, and to vacuum much farther out.

There is evidence that a very imponderable fluid—Ether—fills all space, and reflects, or conveys light through space.

All that is beautiful and good in nature, is Godly:—the flowers, the forests, the crops, the birds, our beautiful homes, the golden clouds and rainbow hues. But, are they not all modulations of the ocean's substance or the earthly filth, through the agency of the prime *invisible* component atomic matter, or force, in some of its many peculiar operations?

What is force? We see the universe compelled to move by it in great circles, from the greatest planets to the tiniest atom:—Yes, the great Solar Systems are being swung through space around some remote center of which no calculation has been made heretofore.

Force is tremendously displayed in our earthly elements, in the lightning's works, the winds that blow, the tons of water that rise, the rivers that flow, gravitation, life, energy of man, of animal and vegetable existence, every factory and shop, in light, in heat—everywhere *Force* is seen in operation. Where and how does it originate? Derzhaven says—God—and know no more. But that is not philosophy, it is not the full power of reason, which elevates man above the animal.

It is the right of man to know more, either of Nature, of Moral Political Justice or, of Iniquitous Practices.

As has thus far been ascertained, the operations of the elements appear to be mechanical—that is, one part *works* with another and produces results. But what makes them work? We say—Force—but where is the ultimate origin of force. Until that can be proved visibly mechanical—*Earthly Materialism* cannot be supported as *independent* of *invisible matter*—*spirit*.

OXYGEN, is known to have powerful affinities (force) for all substances and enters into them in varying proportions *making up their constituent matter*:—It is necessary to animal and vege-

table life, also to combustion, and constitutes $\frac{8}{9}$ of water, and approximately $\frac{1}{2}$ the weight of the earth's crust.

NITROGEN, also a most widely diffused substance entering in varying proportions into, and thereby *forming* the *composition* of peculiar varying *solids* and *fluids which we see*, in animal, vegetable, and other bodies, does not alone cause a steady light and heat, (combustion,) but in some combinations, causes most powerful indications of *force*. (explosions.) It composes $\frac{4}{5}$ of the air, approximately.

HYDROGEN, is $14\frac{1}{2}$ times lighter than air, it will faintly produce, or assist in producing heat, and light, when in contact with a body of air; and, when mixed in certain proportions, will also cause a display of *force*. (explode.) It is $\frac{1}{9}$ of the water, and probably in other bodies in some combination more or less.

CARBON, is in all organic substances—coal, wood, sugar, oil, flesh, fibre and in all combustible substances; it is in air, in water, and in lime stone giving a manifestation of force and heat when slacking. The combustibles *all give manifestations of being made up of atoms of force* that produce heat and light when these atoms are forced asunder. (fire.)

THE ONE COMMON CHARACTERISTIC in all these elements is—FORCE—either active or inactive and they are, therefore, ultimately composed of atoms of force—Electric.

Understand that all things visible or invisible, solid or fluid, mind or matter—in their ultimate analysis are made up of a combination, from diffused positive and negative atoms, modulated into peculiar molecules and germs, disposed under the limits of involuntary *Instinct—Wisdom—Nature's development* (*not brain understanding*) as is manifest in the involuntary operations in a human body.

Rock disintegrates and decomposes into soil, soil liberates fertile elements that nourish vegetation, vegetation nourishes man and develops a brain, the brain (the Soul desk) contains the memoirs. (the mind.)

Is it philosophy, or is it delusion to decide that rock has actually been converted or modulated into mind?

There can be no controversy, that atoms (and their qualities) of mineral matter—rock—enters into the structure of the brain.

Is the brain and the mind that is in it the same entity? Does the mind itself require material nourishment,—rock substance,—or does it require only a machine, (the brain and body,) kept in good repair by the rock elements—with which the mind can work to increase itself atom by atom, idea by idea, (knowledge,) and thereby in the aggregate result impart an impress—no details—upon the immortal soul?

THIS GREAT RELIGIOUS, MORAL, *and* CONTROVERSIAL QUESTION OF IDENTITY, can be best considered by merging both rock and mind into the aggregate accumulation of prime atoms that have not been modulated in any way. The prime atoms may be considered to be Electric force atoms, or to always be associated with them.

In a cell of the brain one of these atoms is impressed with a sensation, a thought; in effect as the artist's plate is impressed, or as a business man writes a memoir on a paper and tucks it in a pigeon hole in his desk.

The more of these atoms there are in a brain so impressed with different sensations or thoughts, the more mind there is, and *this is the only way* the mind is built up.

To modulate from rock into brain or gray matter is evident; but, to modulate rock into mind would be some like making old junk into watch springs when there is plenty of pure, new, fine material ready at hand, to be stamped.

Nature operates in circles, but not always in the same circle. The rock is from the same kind of atoms as the mind, only in a different way. VISIBLE Art, and INVISIBLE Nature—THE TWAIN ARE OF ONE FLESH.

How far can this line of reasoning extend supported by twentieth century facts? It will be necessary to extend to a certain extent, the teachings of both Descartes and Spinoza, and possibly shock the sensibilities of some sectarians who base their understanding upon faith, instead of philosophy.

That, through molecule or germ, to the positive and negative extenuately extensible, transparently invisible prime atom, is, reached the ultimate subdivision physically considered, of all the properties—visible or invisible—spiritual or tangible—of the whole God—it seems, affords a chain of light supported at this time with so many tested links from experience, that Psychology ought to be able to connect up the chain in many places with links supported with such strong evidence that doubt can scarcely enter.

To do this, many of the present day understandings and poorly supported theories must be swept aside; they appear to be antiquated—not in accord with reason.

Mystifying scientific cognomens, and tabulated calculations of experimental, collegiate operations must be good things for the college professors to have. ESTABLISHED TRUTHS, whether, from such experiments or otherwise, CARRY THE “TRUE VALUE.”

Equally in the outside business world of experience, or from the delving research of the plodding philosopher in his lonely den, contemplating the progress, and processes of nature—a broader field—for which, thanks to those venerable forefathers who, little by little, step by step, through long-suffering experiences of past centuries have led up through bad judgment, superstition, persecution, sacrifice and bloodshed to a discovery of the principles and those processes of nature which, if known, *and practiced*, yield to man his rights.

THE FORCE OF GOD.

ELECTRICITY, is a universally diffused, blended, and infinitely atomic entity, beyond analysis except into a positive and negative nature. These positive and negative qualities are displayed in some manner in all of Nature's works.

These atoms must constitute an extenuately extensible and prehensile fluid that may be organized or polarized so that the positive force operates in one direction, and the negative nature, or force operates in the opposite direction.

The positive atoms thus polarized have a powerful force extending out, and reaching for the negative nature, and an affinity working in the opposite direction is possessed by the negative nature of the atoms. These natures in any development may vary in any fixed proportion, producing all manner of results, from invisible air to water, to glass, all degrees to the opaque, either fluid or solid.

It becomes apparent that the field of possibilities for such atoms, possessing such qualities, is like the field of possibilities of human beings—unlimited.

In a de-polarized condition the positive and negative atoms are blended, and attracting and repelling in any and all directions—exert no definite extended force, only sufficient to congregate molecules or modulations together; discoverable to a great or less degree in any and all structures, and in gravitation.

The difference between FREE Electricity and magnetism:—Free Electricity is depolarized, and not perceptibly held in cohesive or gravitating force between the molecules of a visible body.

Magnetism, is Electricity that is polarized, and IS NOT absolutely FREE, but is held more or less tenaciously between molecules of a visible body—steel or loadstone.

Gravitation, is the general radiation of Electric force according to the state of polarization in the Earth or in the body considered.

Human beings most perfectly typify these atoms of Electricity; because human beings are but a compilation of them.

Domestic, simple minded, unorganized human intellects are easily influenced (brushed) into polarized (organized) conditions, making armies:—positive—courage all to the front; negative all to the rear. In peace the forces are blended, or operated in all directions. In sex the positive organization is male; and in the female a negative organization; developing the peculiar characteristics.

“Latent Life is contained in a small globule, a mere atom of matter, in the spermatozoon. This element is something which, under certain conditions, develops into living organisms. *The*

entire realm of nature teems with these interesting phenomena, thus manifesting that adjustment of internal to external relations, which claims our profoundest attention.

We are simply humble scholars waiting on the threshold of nature's glorious sanctuary, to receive the interpretation of her divine mysteries.

Magnify this infinitesimal atom a thousand times, and no congeries of formative powers is perceived wherewith to work out the wonders of its existence. Yet it contains the principle, which is contributed on the part of the male toward the generation of a new being.

Touch together a spermatozoon and a germ-cell (ovum) and impregnation instantly takes place; but the husk, the visible substance of the spermatozoon immediately shrinks, as lifeless; while the ovum expands in development."

(R. V. PIERCE, *Biology*.)

Only *one* modulation of infinite numbers, that those little atoms are capable of performing.

Simply a new birth—a re-incarnated Electric, atomic, *soul*; from the coming together of the Electrically surcharged and polarized positive and negative—male and female—forces of God. So generates the thunder's bolt. So sons, and suns, are born.

HERE, THEN—IN ELECTRICITY—IS DISCOVERED the "ALCAHEST —ALL SPIRIT—QUINTESSENCE—PHILOSOPHER'S STONE—UNIVERSAL MEDICINE AND IRRESISTIBLE SOLVENT," of the alchemist, Paracelsus.

We see in nature many displays of matter modulated from a state that is visible to one that is invisible, and from the invisible to the visible; and we know that in whichever state it exists *it must be matter*.

Supposing Oxygen, which constitutes eight-ninths of water (in weight) is made up of a predominance of *positive* atoms; and, supposing Nitrogen, which constitutes nearly four-fifths of air, to be of a preponderance of *NEGATIVE atoms of Electricity*; then, starting with the unified Sperm and Germ Cell—The Soul—The racially impressed accretion of atoms that possess the extenuating extensible positive or negative force, (*like the force in a magnet*,) and, the fundamentals are laid for developing from *invisible*,

Electric atoms into *visible*, material species.—All are built up by the *magnetic extensible force reaching its* prehensile NEGATIVE, force quality from the germ, the buds, the spires, the physical organs, into the infinite volume of free POSITIVE, atoms in the oxygen of water in the earth or composing the sap of vegetation, or the fluids in the stomach or circulation of animals, and *drawing those positive*, atoms that are of the right shape or impress to produce the peculiar species *unto itself*, like a magnet; and *hold them there modulated* (married) into a *visible*, part of the cellular structure.

The POSITIVE, magnetic force, *reaching out* in the opposite direction into the air from every bud, and spire of grass, and growing organism, into the NEGATIVE, mass of atoms constituting the nitrogen of air; and drawing *invisible* atoms and thus doing its part in changing to *visible* vegetation, and animal life, in all their species, forms and aspects.

ONLY MAGNETIC ELECTRIC ACCRETIONS, VISUALIZED TO THE LIMIT OF THE RADIATING FORCE OF THE PECULIAR GERM OR SOUL!

Proof sufficiently absolute to afford Court evidence that the Body, and Soul, and Mind or Spirit, *are* impressed atoms of Electric Matter—Immortal!*

If these claims are true, how stand the great questions of life—Religion—Morality—TRUE Selfishness—and War?

FREE ELECTRICITY, is that which has not been changed into visualized material; and it flows FREELY through copper, water, vegetation and animal bodies; *consequently* these *will not cohere* or hang to the atoms as a steel magnet does; therefore no visible effect from a magnet unless the magnet is made a part of a circuit and the free Electricity is then *pulled through* the whole circuit as a polarized belt, and, as is done when taking a shock.

VEGETABLE MATTER, modulates into fluid,—water—disappears in the air, and re-appears in the clouds, and changes to a solid in ice. Invisible air, can be changed into fluid, visible air. Fuels, oils, all vegetable substances, by heat disintegrate and become invisible. Many substances are convertible into gas, invisible.

*See—Crosse, Andrew—Chamber's Encyclopedia.

NATURE, converts invisible matter into bluing to color all the blueberries, into green to color all the leaves or into any other color for the fruits, flowers, foliage, flesh, fiber, and all things else.

Why is an *invisible material spirit* or *soul* to raise a question?

Whatever a well balanced mind believes instinctively, and also by sound reasoning, and backed up by a world full of indisputable natural facts, is very likely to be close to the truth.

THE BASIC PHILOSOPHY OF HEALTH, consists in understanding how to maintain the natural harmony of Electrical polarization; for upon that depends the perfect operation of the vitality, in carrying on the circulation, the assimilation, excretion and all necessary functions. Nature's compounds are pure air, pure water and pure food. It is nature's order that you have all these at your own command; they are nature's medicine. Friction, or irritation polarizes, or as a counter irritant, may de-polarize; therefore a powerful influence in treatment, especially in nervous or sexual affairs.

The positive and negative prime atoms unite, and settle down to a visible material existence, according to their previously impressed shape and character for building the peculiar species; the extenuating magnetic attraction or love absorbed between the affinities.

If improperly united, that is, for supposition, two or more positives to one negative, (polyandria,) or, two or more negatives to one positive, (polygamy,) when such unions attempt to circulate in normal fluids of the body or in normal society, the result is, Fever, Rheumatism, Convulsions, Smallpox, or some other difficulty peculiar to the microbe produced by such adulterous unions in such places. The question whether such microbes can be smoked out or killed by antitoxines, each one must judge from good sense.

Instinct gives introduction to proper treatment:—The joints ache, the muscles are sore, and the hand involuntarily goes to the spot, and gives it a good rubbing; and that is just what is needed.

Master the philosophy of physical Electrical polarization, and de-polarization, and the terrible microbes and death dealing germs will principally have disappeared.

Especially is the field of possible operation extended, when it is understood that this Electric atomic force fluid *passes into and through all things* MORE or LESS *freely*. It is in, and is everything and everywhere, except in some parts of interstellar space. The will power of mind controls atomic Electricity; *knowing* and *exercising* this, constitutes *natural science*, not "Christian science."

By the influence of rubbing, that is, by friction in one direction these confused atoms of force are organized or polarized so that the positives and negatives are joined, drawing in opposite directions alternately between each other; forming an interwoven cable of great strength; and, as the air and earth are permeated with and made up of these atoms, there is no limit to the columns of forces that may be so lined up into a great cable or belt, (by bringing it around into a circuit;) this belt, in this polarized condition has no force as a whole, to move one way or the other any more than a leather belt; but, when formed in the wires and connected with the rotars to which an engine is attached, it moves around the (crooked) circuit, yielding like water to fill any space; abundance of atoms always ready to be brushed into the ranks.

It may therefore be seen that this belt as a whole cannot be broken so long as all parts of the circuit stands the increasing forces required to carry any increasing load; but by friction, atoms of this belt may be forced apart, or detached; when forced apart, intense heat is the result. Heat rarefies the air and the separated flying atoms become brilliant until cooled again to a lower temperature, and passed beyond the rarefied stratum leaving them again out of the polarized ranks in the moving belt:—therefore, heat is produced by detaching from a stored supply, these atoms; and light is produced, and reflected from these heated atoms in rarefied air. The rotar in the motor detaches no atoms from the belt so long as it moves with it; consequently no heat or light.

ALL HEAT, ALL LIGHT, ALL FIRE, AND ALL PHYSICAL FORCE *there is in the Earth, or in the planetary universe is of this nature; and analogous to these processes.*

HEAT IS A DISORGANIZER, but it cannot destroy atoms of force—Electricity—life. Fire will dissolve molecules and separate them into atoms, but those atoms may again modulate into other organizations, *either visible, or invisible.*

In a combination peculiar to brimstone on matches, positive and negative atoms are rent asunder by friction, producing heat, light and flying sapping noise, the same as an Electric spark. In burning wood or coal, heat separates the atoms that have been stored, and held in a dormant combination, and the heat and light, from the decomposition goes on to entire dissolution; the atoms all returned to the general supply. Atoms from emery wheels fly in bright sparks. The horse hits his shoe against a stone and the fire flies. The old flint lock guns would draw fire from stone or steel. All going to show that the atoms that produce heat and light are everywhere.

ELECTRICITY, has a stronger gravitating affinity for water than for air; but a stronger affinity for air than for a de-polarized mass of condensed fluid Electricity such as composes the ball that makes the lightning; hence when two clouds charged with Electricity become polarized by the friction caused by varying moving temperatures, the atoms of Electricity are violently drawn together into a condensed mass but do not retain their polarization, therefore, as the transparent, invisible, non-luminous ball rushes by magnetic force toward the earth or to some greater attraction, it at once begins to heat by friction and separate atoms that pass through the stratum of rarefied air bordering the streak of vacuum in the trail, and produces the bright light; as *all light* is produced. The ball entirely dissolves in this way unless it reaches the earth before total dissolution.

GOD DEFINED.

Doubtless for a finite being to attempt to define and explain what God is, and the course and nature of his development, by

many (disregarding Pantheism and Bible literature) will be pronounced a desecration of reason, propriety, philosophy and of God himself. However, notwithstanding it has been pertinently said, "The greatest study of mankind is man," pardon is with consideration asked for the declaration—The greatest study of mankind is God.

It must be agreed that the highest quality, is wisdom. What is God's wisdom expressed in short? It is answered—Impressed prime atoms—progressing.

How are atoms impressed to develop wisdom?

By experiences of life stamping the resultant understanding, or philosophy of that life upon the prime Electric atoms which are *in and compose the body and soul*, of lives.

How is that made to *rationaly* appear?

Rationally, means reason, by the mind's eye. To this may be added the multitudes of operating evidences going on in nature and in business affairs continually all about us.

Atomic Wisdom (God) consists of an instinctive fitness for all characteristic properties or qualities—fitted, shaped or impressed atoms—aggregate.

"Gray matter" wisdom (not soul, or instinct) has to do only with the local affairs of a life, except for the *more important* MORAL, *impress*, upon the soul:—"Moral," because immoral brings suffering, and will not develop, or *survive*, through the *broad field of Nature*. This is a matter worthy of every individual's attention, IN HIS OWN INTEREST. It is, "SURVIVAL OF THE FITTEST."

A business man's desk with its pigeon holes in which he stores his assorted memoirs, has the prototype in the natural soul, and cellular brain. The man's memory is on the impressed papers in the pigeon holes of his desk, in details; the soul's memory is on the impressed atoms in the pigeon holes (cells) in the brain.

The detail memoirs of either the man, or the soul, can be scattered and *not* destroy the Ego of either man or soul, or destroy the BASIC MORAL of understanding, or the ability to compile another accumulation of memoirs based upon a broader instinctive understanding.

The desk for storage is not necessarily of oak, or of "gray matter." If, of an entity as effective as Electricity is in its operations, we could have no fault to find, only that oak, and gray matter would be out of usefulness. (Oak and gray matter are only modulations of Electricity.)

In the migrations or transmigrations of body or soul, it would not be good policy to be overburdened with numerous minor details in packages or boxes of papers; or in details of life's experiences. The BASIC MORAL, the general whole, contains the *true value*:—hence, the natural disposition of *instinctive ability* of a young life; without memory of former existences, in earth's experiences, sometimes to an extent to be looked upon as a natural freak.

The prime Electric fluid atoms that have received while in the cell of a brain, impressions (*as an artist's plate*) by means of the senses of sight, taste, hearing, feeling, etc., constitute what we call thought; and the aggregate of such impressed atoms in the gray matter cells constitutes the mind.

Two pictures made of material matter that in each is exactly alike in substance, yet the pictures are not alike at all. Is the difference, *matter*, or, is it an *impression*? The import of the answer, *constitutes* the DIFFERENCE *between* MIND, and MATTER.

The impressed Electric atoms that have passed through a cellular gray matter existence and flowed back into the great diffused mass, may be called *Atomic fluid wisdom*; and, together with the soul accretion and the unimpressed Electric force atoms, make the Great Whole—God—and constitutes a circulating fluid, not limited to the Solar System, but circulates by a *real mechanical process throughout the whole stellar universe*: therefore God consists of all developed wisdom, and all the other simple, or modulated prime Electric force, substance.

God is not an aggressor in human voluntary affairs, only through natural, MORAL *wisdom*,—instinct.

The first shaping or impressing of prime atoms took place at the very beginning of experience; for it is only by *experience* that an *impress*, can be produced or improved.

When repeated experience through many lives, has developed instinctive perfection in the shaping of prime atoms to an extent sufficient to build a surviving species, then, just so much of Nature's or God's wisdom has been produced, and is manifest in that species, and here is found the origin, and characteristic mind, and physical developments of all species.

When a species, by successive life experiences come to understand truth better, the unmodulated atoms in that species' *makeup*, are impressed or modulated accordingly; and when enough are so fitted by the improved understanding to build an improved race, then Nature's or God's wisdom has developed accordingly.

Those atoms or parts, or tools, are all in existence and being *used in the places they are fitted for*, over and over in succeeding lives. In this process, there could have been no pre-meditation, no knew-it-all pre-arrangement:—Only, *pre-existing force*,—invisible matter—Electricity—in God.

Apply this to Darwin's theory of development and it may be seen that the "Missing Links," are all bridged over by passing from visible, ignorant construction, (by means of improved knowledge by experience—invisible instinct—wisdom—soul,) reincarnated, and developing according to the improved instinct a freak, an improved construction, a new species.

Mental freaks, perhaps one in a million to the better, are being produced today; but, in Art, or in Nature, neither man, nor a circle, will ever develop wings as physical improvements; although sensations, and instinct, have an unlimited field for improvement.

The perfection of character—wisdom—soul—must come to completion ages after the animal structure, has reached the unthinking, involuntary, instinctively constructed perfection, of a circle.

All improvement and wisdom comes through life's experiences.

By studying a common horse shoe magneto, such as are fixed up for giving shocks for medical purposes, it may be seen that a

cable or belt is made up of interlocked polarized atoms of Electricity: These atoms are positive and negative, and to our vision are best shown up in form, (although the extenuating extensibility is evidently changeable to almost any degree,) by the spermatozoon as may be seen in any up-to-date work on medical biology. (Fig. 1 p. 114.) These atomic germs are without doubt Electric atoms, blended with sufficient material to make them visible. The belt is made up of the polarized Electricity in the magnet, connected to the Electricity in the extending wires, and may complete the circuit with Electricity in human bodies. This belt will not move itself; but by a rotar or revolving armature so arranged that constant magnetic force is applied to the belt, then it is pulled around the circuit, and draws the life atoms out of the body; but as many more are drawn in; and these new Electric life atoms appear to take hold and do the work of life as well as those that were drawn out; but if the volume of the polarized belt is so great that it requires all the Electricity in a body to complete the circuit, then, the accretion constituting the soul, will be drawn out and no such accretion is likely to be drawn in; hence, the work in the body comes to a stop, "Electrocuted."

INVESTIGATE to learn, if here is not proof that our bodies, our lives, our souls are not Electric. If our lives, bodies and souls are not of the same substantial element that composes everything that we see or feel. And remember that no atom of any of these things ever dies, is ever cast upon the satellitic junk heap, until the species by, and for which they were fitted, ceases to be produced, and has become extinct.

Oxygen, Hydrogen, Nitrogen and Carbon, all have common characteristics with the results from Electric atoms; they are necessary in attendance to obtain light and heat, or to give rise to a powerful explosion; there appears therefore to be "rational" evidence that by an extension of the peculiar results in nature of different proportional mixtures, (of which many are now known,) may include oxygen, hydrogen, etc., as modulations of Electrical atoms in peculiar combinations; and tending strongly to show

that *Electricity* is, the prime substance of air, water, and matter, and, next to wisdom—in God—the aggregate.

If a man and woman face each other and are naturally polarized the result is union,—barring wisdom; if they are *forced* apart, the result is restlessness, heat.

(It might not be good philosophy to say they would shine in a vacuum, but safe to say close to it.)

When forced from homes and families and organized (polarized) into armies as is now the condition in Europe, war is the result:—Europe on fire—countries the fuel, disintegrated. Wisdom—MORALITY only, can save and control it all. Is wisdom a separate entity, as Descartes found?

The wisdom of God is the aggregate of impressed atoms—operative philosophically, or, in pre-meditation effectively, only while occupying a cellular brain; therefore praying without effort, can be only, to the operative wisdom within, and equivalent to mental self-abuse.

Truth, Honesty, and Unselfishness, in administration of PRINCIPLE, OF MORALITY, is the highest quality of Wisdom; therefore until *such* administration, of *such truth*, and *principle*, is *practiced* in Europe—or, anywhere else—*God is an outcast*: and that includes the souls, of men.

* * * * *

“Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and *courts*,
Given to redeem the human mind from error,
There were no need of arsenals and forts:”

(*Longfellow.*)

Were half the nonsense that fills the daily press,
Improper profits from traffic in unearned funds,
Withheld—’twould save the striving masses from distress,
Truth, and *justice*, from *false duress*—
There would be no need of officers, or guns.

RAILROAD BUSINESS, is being limited to a “*proper*, use and

benefit":—*A limitation of New Hampshire titles for over one hundred years.*

TRAFFIC IN PRODUCE, or MONEY, is *not* limited in yearly gains, received by *unlimited* schedule prices, operated with *full liberty to rebate*, and, in practice, pays a public charge only on *things that may, be on hand* and seen, at a set day of time.

AGRICULTURE*—THE HOME, *is* limited to the annual production, and, *in practice*, pays a public charge on indefinite years of expenses, necessities, fads and fancies, that enter into a *price*, in disposing of home and means of keeping a family alive.

LABOR, finds its home and employment in production—in agriculture—in nature—else, *looks in vain for a home* and service with operators of a depleted supply of *Labor's* products.

TO TAKE NOTE, raises the cry—Kicker! Socialism! Robber! Anarchy! What is, *Wisdom?*—enquires Socrates.

LITTLE TRAFFIC, DON'T FORGET—AN IMPROPER TILT WHICH WILL ROLL TEN CENTS INTO YOUR, DISH, *will roll a deluge, like the Ocean, to engulf the whole.*

It may also be well to remember that the exhausting results of a long continued and high Fever—or, of high pressure Traffic Affairs, (called "*Business*,") cannot be restored to a normal temperature, or, to normal social condition by any M.D. or LL.D., Governor or President; without first passing through the inevitable results of a depleted vitality, or, depleted natural resources, natural production or natural rights.—To Remember—The medicine of the great and wise lawyer—Solon—placing a direct "Tax on income" of those who can possess intangibles, and, an *indirect* (Selling Value) tax, on those who cannot possess intangibles, or make a business of dealing in profits—can *never*, restore normal conditions or, normal society. If Fever continues—unless new fields can always be found—Dissolution, or slavery is the result, in The Progress of Nature.

There is more inherent force in a human being than in any animal or thing. What machine will operate seventy to ninety

* See—Oliver Goldsmith's The Deserted Village.

years continuously? What animal can travel fifty miles a day continuously? It is evident that the human body and mind holds in its makeup more active Electric atoms of force than any other body of equal weight except a ball of lightning. Electricity in some of its conditions, is strongly and rapidly drawn into the Earth; we see this in the lightning. Where the great supply of atomic force of the dead soldiers goes to is not now, for certain known; but very likely into the Earth.

By peculiar variations in atmospheric temperature, moisture, and Electric conditions, we see balls of liquefied Electricity dart from cloud to cloud or, from cloud to Earth with such force that the hardest timbers have been seen reduced to fine splinters, great trees smashed down, and the Earth shaken.

Now will some one who has thought upon this matter, tell us why these same conditions of varying temperatures, moisture, Electric surcharges, etc., may not develop *in* the Earth, as in the clouds, and a huge bolt of this *prime* force tear its way through, causing earthquakes? Europe on the north, and the heated volcanic region in the Earth south of Italy would make an ideal field for such play of the elements.

THE CHARACTER OF SOULS, is manifest through the *instinctive* disposition; this disposition or natural tendency is improved only by long and severe experiences, that in time, leave an impress fixed in the souls of men. When the immortal souls of men are developed to INSTINCTIVELY *know*, and PRACTICE *absolute morality, then only*, will they deserve to be freed from the suffering of transgression.

GENESIS.

Like the condensing molecules of moisture in forming the rain-drop, like the instantaneous condensation of the naturally polarized molecules of Electricity arising from a moistened atmospheric surcharge into a ball of lightning like a miniature sun, drawn by the powerfully magnetic Electric force into the Earth, (a great rotor,) where it proceeds on its course—in like manner it may be reasonably understood, the Electrical force quality of

the Spinozean "Original—God Substance"—within the confines of the Solar System—like the thunder's bolt instantaneously condensed; but without a roll of thunder.

There would be no outside magnetic, gravitating, force of any kind; for, within the limits of this solar condensation there could have been no other consolidated substance having an attractive force:—hence, the Great Sun—a modulated property of primarily blended substance, remained silently and stationary; except for a rotating, and infinite force that swings the whole Solar System through space in an infinitely great circle. We may reasonably consider the sun a condensation of the more purely mobile, Electric atomic force quality.

Thus modified the remaining blended, less mobile property, broke up into subdivisions and condensed; and being operated upon by a magnetic cable belt force, from the previously condensed sun, swung around it as a center, in their planetary orbits. Thus, space was cleared of these originally blended composite elements or factors, leaving probably certain ethereal elements throughout space; and very likely greatly rarefied remains of the less mobile substance, giving rise to comets, shooting stars and meteors; all of which are as scavengers picking up the waste, and finally finding their resting place, in the planets.

There is a close approximation to indubitable evidence, that there is a supreme impelling constant force being imparted to the Earth, (rotating from west to east,) at, and in proximity to the magnetic equator.

This force coming from, or through the sun upon a polarized magnetic cable or belt made up of Electric atoms, is thrown off in more or less deflected currents and diffused in part in the air and the Earth. Near the equator there are evidences of a great supply of free Electric fluid; for there occurs daily, at quite regular hours, very severe Electric thunder showers.

Electricity easily moves through water; therefore water is not forced forward at the equator as fast, and consequently falls back toward the west, giving the appearance of a westward current at the equator. All the other constant currents either of

water or of air, are but deflected currents arising from, and continued by local conditions.

Unless nature has some means, or conditions causing this great belt to cross itself like an ordinary cross belt, all the planets must move in nearly the same direction and in the same zodiacal plane.

If our atmosphere and other conditions were like those of Jupiter or Saturn the great Solar Electrical Belt would be visible the same as their rings or belts are visible or, invisible when in the opposite half of their orbits; exactly the same as if viewing a pulley from the side receiving the belt. The belt cannot be seen around the opposite side, and there is no belt around in contact with the front side. Saturn's rings are Electric light from contact of this belt in the surface of its atmosphere.

The planets are all drawn toward the easterly, or pulling side of the belts; consequently, being free to move that way, follow that pull in orbital courses in that direction. (See plate p. 114.)

About the 14th of November the Earth, in its annual course around the sun comes in juxtaposition with the Great Belt from Infinity, and draws into its rarefied air Electric detachments, which produce the moving lights or meteors being drawn toward the Earth, and, after passing through the rarefied stratum cease to give light, and become a part of our Electrical capital direct from the Great Center beyond the sun.

The Earth's orbit evidently passes through, or very close to the Great Belt each 32 or 33 years, giving rise to the majestic meteoric showers.

Aerolites, or Meteoric Stones must be more sporadic—must be materialized accretions from space. (See Encyclopedias.)

HUMAN ENTERPRISE always develops a grout or waste pile; it may be of old and useless tools—out of date—or a lot of cog wheels that are not rightly shaped, or impressed in a way that will admit of their use in any—now used—machine; consequently, by repellent force are shoved off into a grout pile, by itself. These human grout piles, not being of destroyed *prime atoms*, can be dissolved and reconstructed into useful products by man.

ULTIMATE, PRIME ATOMS IN NATURE, that have been shaped or impressed by nature to be used to construct a *development* (a machine) that has been crowded off, and is no longer produced, (the Saurians, Dinosaurians—all extinct species or natures) being ultimate, cannot be dissolved and reconstructed at once; hence by repellent force are shoved off into the grout piles—the *dead satellites*—of Nature's planetary work shops.

Fossils are like old machines, not yet knocked down and cast upon the junk heap.

These satellites do not revolve on their own axes but swing around the planets as if attached to them by a single connecting magnetic cable, holding the satellite rigidly attached to the cable. The tides of the oceans are caused by the magnetic force of this cable. The satellite is carried ahead in its course around the planet by the magnetic attraction between this cable and the great magnetic belt coming from the sun and around the planet; affecting the cable of the moons as if blown against by a strong steady wind.

NOTWITHSTANDING THE PREVAILING IDEAS, at this time laid down as natural laws of inertia,—Inertia must mean only a tendency of bodies to come to rest, unless Nature's force is imparted and continued. Motion without force is not conceivable; motion itself, is not force itself, therefore force must be in constant attendance. Neither is it conceivable that the Infinite, at *one time* expended force hurling these bodies into space, and then no further impetus imparted. No, *Development* cannot do that way. God does not take hold and then let go at once.

All the *developments* that have ever been brought about have continued to be produced and supplied with force, notwithstanding many improvements later have developed; each one continues being made, and receiving its full measure until crowded off by local conditions.

With deep regard for the many truths and worthy efforts of Galileo, Newton, and others—exception must be taken to their first law of motion, viz.:—"Every body continues in its state of

rest or of uniform motion in a straight line, except in so far as it may be compelled by impressed force to change that state."

This law would conform more to natural law, if it read—Every body, continues in its state of rest or of motion in a continually increasing curvature of course, around and around the center of nature's attraction, until it comes to rest, to natural inertia; and, all that would tend to make it go straight, or to keep it always in motion, would be a secondary centrifugal impetus, which never succeeds in making any body, go in an absolutely straight line within the realms of nature.

The law of Galileo and Newton make God's *Prime force*, subordinate to the secondary centrifugal, or right angular *sub-division* of the prime force. (See plate, p. 114.)

The monkey and the gorilla are made now, even though man considers himself an improvement, and evidently is, for if either are ever crowded off it will likely be the apes; for—*Wisdom—Order*—rules; but God don't directly let go his force from anything.

God does not, and did not depend upon bodies continuing in motion, and going in circular order, alone; (*for God is a development*;) but, through and by means of *Centers* or *Suns*, a *continued* force is imparted to every atom in the universe.

The planets would not continue in their orbits, did not the belts continue to draw on the easterly side (circuitously considered,) of each.

The positive and negative characteristics of atoms of Electricity evidently are very close at least, to the basic tools for the operation; second only to the force of progressive, instinctive, Wisdom, which is necessary for development.

Cannot atomic wisdom be as readily comprehended as atomic force—atoms impressed, by sensations of lives?

It appears that *art* and *nature*, are twin brothers.

Thus in Genesis:—Detected in part by Xenophanes, Leucippus, Democritus and Epicurus—B. C.; and recognized in part, by Paracelsus, Descartes, Spinoza, Darwin, Huxley and Spencer; but declared by Socrates, and Pyrrhon, to be beyond rational explanation, at their time.

From this great Bible—Nature—God—Wisdom—Development—what is further reasonably apparent?

It seems reasonably apparent that premeditating reason, in details at least, within our Solar System exists only as impressed prime atoms; and become philosophic only by organization of those atoms into a soul and cellular brain; and whether that soul and brain is animal or vegetable, visible or invisible, it is only a part of God:—A DEVELOPMENT.

That there may be a Godhead Development, at the Great Center, organized to premeditate and to produce SUCH A FLUID, as we discover in Electricity, and pour it out into the realms of space to work out its prepared nature, seems to be beyond any one's ability to deny or affirm; for, without natural points of *perpetual* evidence, that may be *seen by all*, and understood—*it is better to stake out NO claim*, but to work in a Common School of research—than to continue in the warring delusions of the past two thousand years.

MECHANICAL UNIVERSE.

These observations are made with no ambition to be considered an iconoclast—with no intent to tear down any idols or ideals unless it is done *by introducing more rational views, that can be placed upon a base of broader foundation, and more in accord with evidences of NATURE'S PROGRESS.*

A Solar System connected with Electric fluid belts, traveling through space around some infinitely remote center connected evidently by the same kind of a belt, leads to understand a combined circulatory connection with an extensive stellar universe; conveying throughout the entire system the fluid atomic force, and atomic, or soul wisdom.

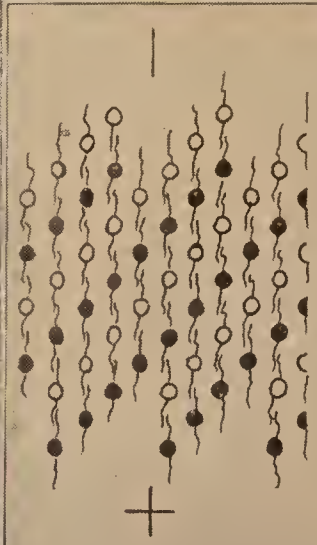
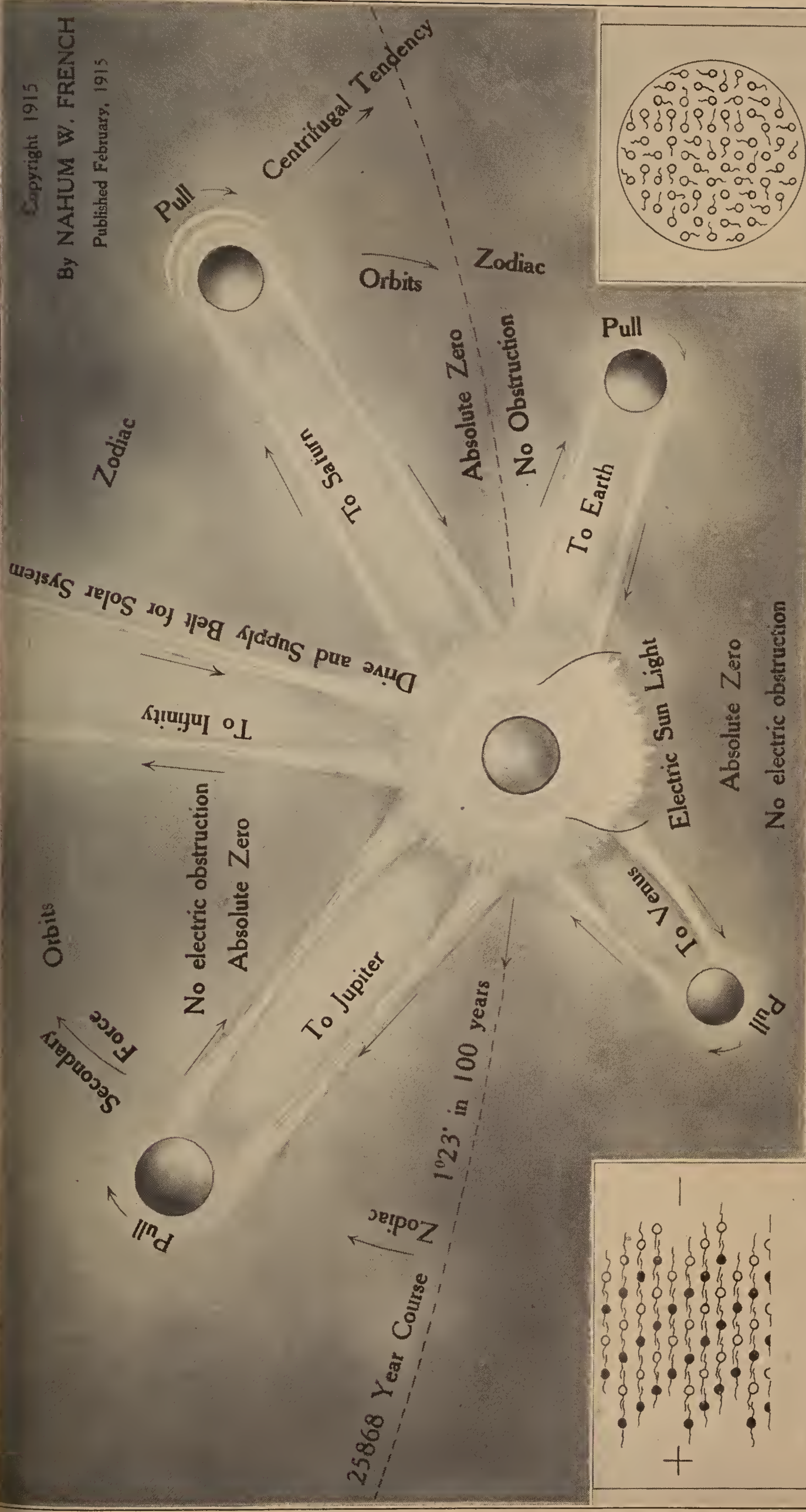
Rational deductions:—Aboriginally developed souls of one sphere may find tolerant conditions for re-embodiment or reincarnation in some other sphere; hence, the variety of persistent species. Offered, with profoundest respects for the true deductions of Darwin, Spencer, and Huxley.

This introduction of stellar germs cannot annul the develop-

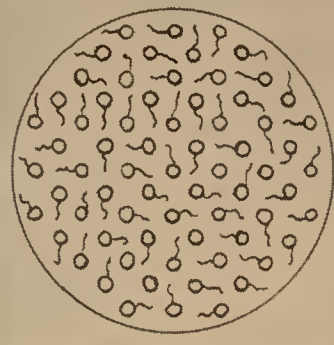
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By NAHUM W. FRENCH

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Section of Electric Belt
or a Polarized Magnet



Depolarized Electric
Atoms
Spermatozoa $\frac{1}{8400}$ inch

GOD AND HIS ELECTRIC PLANT—ABBREVIATED

ment hypotheses of the venerable philosophic patriarchs; but provides "The missing links," in the "Origin of Species."

"The period of rotation of the Sun upon its axis which Galileo was the first to calculate, takes place in about $25\frac{1}{3}$ days and in the same direction that the Earth revolves."

The Earth is 24,800 miles around, multiply this by $25\frac{1}{3}$ gives 629,280 miles as the circumference of the Sun at the contact of the belt on the solid surface. The circumference divided by $3\frac{1}{7}$ gives 200,225 miles as the diameter of the body of the Sun. Its diameter by astronomical calculations is 850,100 miles, but this includes the atmosphere out to the Electrically lighted surface which figures to be about 325,000 miles above the solid surface, and very likely extends in a much more rarefied condition much farther, causing the Electric corona.

As early, or before the beginning of profane history, the Hindus, Persians, Chinese, Japanese, and Egyptians had, in their system of astronomical calculations, established a zodiacal belt, representing the course from west to east as the Sun appears to pass the permanent, fixed stars, in the heavens beyond; caused by the earth's movement from west to east around the Sun.

This apparent motion completes the circle of the zodiac each year, except it was after a time discovered that, after one hundred exact years, (one equinox to another,) the fixed stars appeared to have fallen back west one, and twenty-three-sixtieths of a degree. ($1^{\circ} 23'$.)

Really, the Solar System moves ahead in an easterly direction $1^{\circ} 23'$ each 100 years; taking about 25,868 years for the Solar System to swing around the great driving central Orb, or System.

If the curvature of the Sun's progress could be ascertained, (which progress has, since the time of Hipparchus—B. C. 200—been one twelfth of the circle of the zodiac,) the direction of the great center, to which our *destinies may*, at some future time *bring us*, could be calculated; but its distance, seems to be beyond calculation.

If the November meteors are from the Great Belt, the direction at least, can be determined.

A Great Center—Head Office—Power Station—Resplendent Quarters—Heaven—permeated with—receiving and discharging by means of polarized magnetic molecules of Electricity, connected by the Infinite force into great cables, actually reaching out from the Centers and around each of the planets, holding them from flying off into space by centrifugal force, and revolving them all in the same direction nearly that the Sun revolves.

A globe for a pulley, it may be seen, could take more cable like belts running to different sized globes, and vary the direction as much as the planets vary in their zodiacal plane, and Electrically, not violate the mechanical laws.

The planets not resting upon their axes in stationary boxes, roll in these Electric cables, all nearly in the same plane in their orbits around the Sun.

No resistance is offered to Electricity at an absolute zero temperature; hence the millions of miles of distance count for nothing.

The great Electric flow occasioned by these cables through the outer rarefied strata of the Sun's atmosphere *produces the Sun's light*; which by reflection as a mirror reflects or flashes light, this great Electric light—The Sun—flashes its light from the surface, (varying according to density—corona) or near the surface, of its atmosphere, by means of an ethereal body pervading all space.

It is believed that separated atoms of Electricity passing freely through rarefied air will give light, and produce no great amount of heat; or, in any way wear out, or use up any of the atoms of Electricity any more than air or water wears out, or are used up; therefore, the Sun may not be very hot any more than the rotar in an Electric generator is hot.

HEAT CANNOT PASS THROUGH MILLIONS OF MILES OF ZERO TEMPERATURE (-273°) TO THE PLANETS AND REMAIN HEAT ALL THE WAY.

Light and heat are, so far as this article goes to be considered

only results of God's tools; molecules of oxygen, hydrogen, nitrogen visible matter, etc., made up of Electricity; caused to operate by the vitality and Wisdom of God. How God's vitality is replenished, will be submitted, (with compliments,) to coming philosophers.

It is suggested that Light and Heat are conserved, and no force from the Great Whole is lost, even in interstellar space.

SUCH AN ELECTRIC CABLE which, in miniature is being similarly used in every Electric plant, might contract or expand in its onward course through obstructing, heated and lighted air; passing through millions of miles of absolute zero space, expand to a volume that would entirely envelop the planets upon being reached; with the possible exception of Saturn and Jupiter, which have discoverable partial bands, or rings, seen from Earth, when in the required position; caused by peculiar magnetic and atmospheric conditions.

The Earth having a full enveloping body of atmosphere, and magnetic poles at its extremities, expands the great Electric Solar flow, and, in its rarefied condition produces only the Aurora, when coming in contact with our atmosphere.

The Aurora is visible only when atmospheric conditions are right to produce, and make visible, this peculiar faint Electric light.

The planets become polarized, and as magnets, having a positive and a negative pole; and act as Rotars.

The north magnetic pole of the Earth is now in Boothia peninsular, near the Arctic Circle in British America. The south magnetic pole is in the Antarctic.

Concentrated at these points it must be, an infinite supply of polarized Electricity is directed.

Whether the great Solar Electric power belt can in any way be tapped, or short circuited to afford an infinite supply of power, (without local power,) for all human needs is a matter perhaps worthy of investigation.

If it could be done, it would be hazardous to short circuit through one of the earth's poles, for it appears that to do so might throw the angle of the axis to a different degree.

MORAL RESULTS.

There are positive and negative qualities of Electricity in the constitution of everything:—true, false—Order, disorder—good, bad—brutal, angelic—war, peace—suffering, happiness—male, female, throughout the whole course of development up to the Infinite.

From what does human wisdom, as well as racial physical development arise? From Sin, from Tragedy, War, and Suffering in contrast with Truth, Virtue, Peace and Happiness?

Could the Moral of a drama be brought out without such contrasting scenes? Could elevating progress be made without these joys and sorrows? If not, then these positive and negative experiences are for a general good; but, to be measured, long periods of time must intervene, until *instinct* and *philosophy*, STAND UNITED at the helm.

Darwin has shown us that man is an improved animal, that it takes epochs of time to develop a new species; that is, to completely change the natural germinating soul, to have new, peculiar specific instinctive traits.

Lamentably it must be acknowledged that many of the pernicious animal instincts, adhere in the mental faculties of our race, still.

In support of Darwin, take examples from the extremes of profane history; look for unselfish morality in man's history in the time of Israel, and an improvement can be seen; which is encouraging. We know the hard experiences that have been passed through to make this comparatively little gain.

There can never come a time when time will not continue; there can never be a space where space is not; therefore, there is plenty of room for the *good work* to go on; and with full understanding the work can be greatly accelerated.

We have eyes in our faces with which we see the outside of *only a part* of the tools of nature.

Man also has a Mind's Eye that is likely to be fully as reliable, and must give the final view and understanding of things. This

eye is the eye of *Reason—philosophy*—developed ages after the eye of the face looked out upon the superficial, material world, and after animal *instinct* had been developed.

In fact this Mind's Eye, is yet hardly open; *just beginning to awake from the sleep of eternity*. It presents a vision so intricate, so vast and wonderful, and presents such insurmountable tasks that, with a gap and a yawn, a relapse into an indefinite slumber is again, in mental indolence indulged; and as a result, the human nightmare of political and commercial robbery, devastation of Nature's available resources, war and suffering go on, and on, until they may again *start the dreaming intellect to open its mind's eye and look about*.

From investigation it may be deduced, that the ancient Greeks and Romans notwithstanding their never equaled fame for philosophic wisdom, did, in reality lack elements that have evidently made it possible that superstition, in relation to the philosophy of Spirit—Mind—Matter—Nature—God—set back the onward progress of man's wisdom from two, to three thousand years. Yet, from a broader and more complete insight into these matters of human history it may be seen that, in *The Progress of Nature*, this was not a set back at all—Only a morning nap of Nature.

The Greek accomplishments developed like a mushroom in a hot house; or, a beautiful, frail, rapidly extending plant, without the vital stamina of exposure; (Such was the wisdom of Democritus;) not fit to withstand, and did not withstand in its intelligence and beauty, the pitfalls of an exposed, existence.* These terrible experiences of the past two thousand years have been necessary to harden up, and make more vital and reliable:—To be fully accomplished only by sifting out the *basic truths first*, and *discarding* error.

“I know as my life grows older,
And mine eyes have clearer sight
That under each wrong, somewhere,
There lies the root of right;

* Apocrypha—Book of Wisdom (Extract, p. 135.)

That each sorrow has its purpose,
 By the sorrowing, oft unguessed;
 But as sure as the sun brings morning,
 Whatever is—is best."

—"Best," in Nature's present procession:—

IN THE PROGRESS of NATURE, there is good evidence that the Genus Man, is just waking into the age of RELIABLE REASON, that will not again be deluded into slumber; *that will see, and gain DEMOCRATIC justice, and open a vision into the wisdom of Nature and of God, AND BE FREED FROM SUPERSTITION.*

Is it not usually at about seventeen or eighteen years of age that an average boy drops sowing his wild oats, and takes on a more rational, reliable, considerate view of affairs?

Is it not at about twelve or thirteen that he begins to show an instinctive inclination to take notes or keep a diary?

If so, then five years, or one fourteenth of a whole life passes between these points of time.

The human race is beginning to awake to an idea of moral, reliable, personal, consideration of affairs. It commenced its first diary in the Brahminical, Vedic or great Epos writings, five thousand years ago. (A compilation of *Instinct*, and *Ignorance*.)

If the development is proportional between race and individual, five thousand equals a fourteenth, seventy thousand a whole, and fifty-three or four thousand years the balance of human career approximately.

If our sins against nature have, in fact, reduced the span of life from Methuselah's 969 years down to our 70 or 80 years, it is possible the foregoing calculations may prove to require a little modification. . . .

After knowing what is already known as facts of the possible accomplishments of atomic entities, it requires no apparent departure from reason to see in the mind's eye, that the Soul, and the mind may be made up of atomic entities also.

The atomic Soul—the Germ immortal, receiving no details—

only results—impressions from ages of transmigrated life experiences, all building up toward higher instincts tending to develop INSTINCTIVE MORALITY, that leads to IMMORTALITY.

To see that the mind and structure of a single span of life, must be a gradually compiled cellular composition of impressible atoms used as tools, over and over again in successive life structures; never worn out any more than other of God's tools, water, air, or simple Electricity wear out.

THAT THE CAPITAL RESULT OF THIS WHOLE UNIVERSE IS THE DEVELOPMENT OF SOULS; and can come to perfection, ONLY through hard experience, and GOOD philosophy.

In the circuitous operations of Nature's forces it may be concluded that the Solar circuits are eventually completed by merging into the great central *Soul, Stellar Orb*, by means of the great transmitting belts, all surplus energy over the required drafts of the planetary work shops, held in temporary reserve in the coal beds, the forests, in vegetation, animal and human life physical and mental. And, the perfected product—Souls—where would they be likely to go? Where, the *End*?

There can be no harm in realizing, in this connection, that a *work shop* must *always* be *converting* raw material—*ignorant matter*—force—*into* finished products—*MORAL Souls*—and *constantly shipping them away*.

An Infinite Wisdom—Compilation of Experience, that has developed *such* an existence *as this*, impressible *slowly* upon our sensations, can, without any reasonable question extend existence beyond the visible, material combination, into modulations just as much more grand and beautiful and wonderful beyond imagination, as *this* existence is beyond imagination without actually living in contact; and after living in actual contact for thousands of years yet, only a superficial and confused view and understanding of fundamental truth, free from all myth, has been reached.

It appears to be a safe conclusion to arrive at, that *all* there is, is, God—that, if each does his best to hasten the age of a *practiced moral* philosophy, dropping out all sharp practices and doing

his full duty according to the best light that can be got, IT WILL BE AS WELL WITH HIM. The wheels of Nature are rough, and turn slow, but they grind exceeding fine.

It is historically evident that *intelligent moral* philosophy has not yet had its day:—that an idea of morality of any kind, was not developed into the thoughts or understanding of mind, except by ages of suffering experiences.

In the Jewish branch of the human race at least, it appears in Biblical evidence that *morality* did not manifest an existence until about the time of the dissolution of their nation. This Jewish Bible history, reveals the centuries of animal joys and sorrows, wars and suffering, no philosophy, no reason, no truth; all superstition, selfishness, delusion absolute; until it culminated in despair, and the animal instincts were sufficiently subdued to admit a *moral* impress upon the soul;* but *did not free the races from ignorance, selfishness, or superstition*. As an outgrowth, these delusions have to recent time continued as credulous combinations of Jewish hypocrisy, myth, selfishness and ignorance, grafted on to Greek moral, developing *ridiculous idolatry* that so intoxicated the human ideals, as to develop the “Dark Ages,” “Lost Arts,” “Crusades,” “Inquisition,” “Indulgences,” “Jesus paid it all,” “Witchcraft,” “*Scandalous Gossip*,” “Cheap Decrees,” “improper” annual money profits from titles and positions—out of the public—in this greedy mechanical, commercial age.

DESIGN, means to premeditate, to contrive by means of reason, of brain power.

PURE *Instinct*, means to naturally proceed; requiring less premeditation, less brain power, *less schooling*. It is a lesson already so far, fixed in *natural understanding*, requiring so much less, thought. It is the base of character. It is the nature of the Soul.

TRUE *Philosophy*, means reason, *mind power in discovering that which in nature, has already become fixed as soul instinct*, and, possibly making an improvement.

* Read Maccabees—Apocrypha.

NATURE—GOD, means the accretion of all that has been instinctively fixed, in all past time and within the limits of the whole universe; and, as improvements become instinctive, physical developments are improved accordingly.

The logical deductions must be that—He who most rapidly brings his natural *understanding, and practices*, to an instinctive, fixed degree of perfect MORALITY, and SOUL TRUTH, voluntarily and spontaneously asserting itself, will be the one who will *lead* in the *long race* toward the goal to which all aspire.

*His reward, LIES IN HIS OWN EFFORTS, ONLY.**—That the force and intelligence which we call God, is NOT a philosophic, active, independent, premeditating, “gray matter” intelligence, *independent of ourselves*. GOD, IS THE PERFECTION THAT LIES IN YOUR OWN SOUL—INSTINCT; built, and building up from the conservation of worthy impressions upon atomic force, developing out of the philosophy of all experiences.

All the intelligence of God is developed through life experiences of individuals; and your intelligence compares with God’s intelligence, just as it compares with the conserved intelligence of the whole universe for all past time, impressed upon invisible material Electric atoms; and, the beginning of *all* wisdom was the first impression, upon such a material atom:—Moot the question and say—EVERYTHING is *Spirit*—God—*Electric*:—It does not matter, that would be equally as true.

A COMBINATION OF MYTH AND MORAL in any creed, (like the positive and negative forces of Electric atoms when blended,) *neutralize* each other; and, the whole contaminated fabric STANDS IN OBSTRUCTION to *progress* of positive moral truth; while *original* ignorance, and superstition, and sin, and war goes on, and on.

Mental self-abuse consists in gratifying one’s own conscience by wishing, *praying* for good, while no moral practice is carried out to accomplish; and, if repeatedly indulged in, as surely develops impotency, as does the practice of physical self-abuse.

The difference between man’s proceedings and Nature’s or God’s proceedings is—Man thinks, or tries to think of a *lot* of

* See—Book of Wisdom—in the Apocrypha.

good new ideas and have them legislated into statute; never remembered or honestly carried into force, or practiced. God practices nothing but *proved* results; and the proceedings for producing such results, can *never lie idle, at any time*.

MORALITY is the highest quality of *Wisdom*:—What, but Morality, in the past management or in past diplomacy, (individually or governmentally,) could have saved the Nations of Europe from this Death Struggle? And, what but MORALITY can lay a BASE FOR PEACE, that will be *enduring*? Then, from whence comes Salvation? Will it come from an *Ideolatry*, standing upon a phantom pedestal of morality, that has been tried out in Europe for 1800 years, or, will it come from a *Tangible*, SUPREME MORALITY; with credulous *ideolatry* salvation, relegated to the realms of “Innocuous Desuetude”? DON’T FORGET SALVATION!

Nature, develops:—Man, schemes:—Man is a part of nature—therefore, Nature both develops and schemes.

Man divides business into different departments—one, is for planning—scheming—philosophizing; all the other departments are for carrying out *the very best*, of those schemes or of those philosophies. .

Nature also, has its scheming, philosophizing department; and, can you not guess where it is, remembering that man’s brain is a part of Nature? And do you think Nature has no way to determine *which* is the scheme or the philosophy that is worth saving?

An *excessive* command of dollars—of worldly wealth and power, to the devastation of all else, may be the instinctive stage of development in many; (a Jewish characteristic,) yet, Nature is slowly, but surely—by means of experience used as a tool—developing *Wisdom*—MORALITY—as results.

(In no place in this work should the expressions—“*Improper* use and benefit”—“*Improper*, or excessive profits or possessions”—be construed to have reference to the extent of a STANDARD that—*Superlatively*—is needed to be *Nationally* fixed:—*By the* MOST WORTHY SPIRIT at the head, *is being* fixed:—For, to acquire

by honest principles, "a proper use and benefit," and capital—individually—is the first, and one of the highest duties of all.)

Swedenborg says St. Paul's is a lost soul; but without *evidence*, that proves nothing.

St. Paul, it appears in historical evidence, lived a typical Jewish life with the introduction of a new, espoused fad—a fad, because the Jews *never* had any gray matter philosophy, with which to *originate* the *morality* that he preached:—That, evidently came from the early fountain of Greek philosophy that developed *by reason*—without heeding instinct.

Jewish blind *Instinct*, and Greek *Reason* naturally, are both properties of man; but HAVE NEVER YET COME TO UNDERSTAND EACH OTHER IN PEACEFUL RECONCILIATION.

Paul, (in despair of Jewish independence,) combined his imaginary, instinctive personal God, with the cribbed Greek morality, and flogged the *sins* of the Corinthians and others:—Sins, that always develop as an inevitable natural outgrowth of happy country homes *destroyed*; as, by the "PUBLICAN" *practices* under Solon's division of burdens, based upon "THINGS" to one class and upon "PROFITS," to another.

PSYCHOLOGICAL IMAGININGS, (instinctive or otherwise,) either of Swedenborg, Billy Sunday, or of St. Paul, ARE NO REVELATION OF OPEN TRUTH to anyone else, *unless backed up* with NATURAL evidence, that can be seen by ANY body, in ANY country, and is equal to court evidence.

IGNORANCE, can assert an imaginary knew-it-all spirit or god, to create a universe out of *nothing*; but, to prove such to be true, requires the facts to be *discoverable* in Nature.

"*Nothing*," is an aberration of the imagination. Extension, duration, temperature, light or darkness exist without limit; and what results may evolve from these, philosophy cannot safely bound.

PSYCHOLOGICAL IMAGININGS, have developed devastating delusions of the unreasoning masses:—"The multitude of the wise is the welfare of the world; and giving heed unto the laws of wisdom, (*morality*,) is the assurance of incorruption."

GREEK PHILOSOPHY, imperfectly ignores INSTINCT. CHRISTIANITY and JUDAISM imperfectly ignore *philosophy*, and are guided by instinct.

Now, it may be seen that SOUL INSTINCT, and GRAY MATTER PHILOSOPHY are both constituent elements of man's or nature's scheming department; and before the workshop will run in harmonious order, it MUST BE DISCOVERED that true philosophy, and natural instinct—or, gray matter and soul understanding—*can*, and MUST be *brought together* in common understanding of TRUTH, supported by *universal, natural*, evidence.

SUCH SUPPORT of EVIDENCE, appears to have been an *universal deficiency*, in all past works. And appears to be equally as deficient in Billy Sunday's sermons of today—from which here is a typical extract:

"The full-fledged evolutionist, when he says his prayers, can only say: 'Our father, up in a cocoanut tree, hallowed be thy name.' That's your prayer, old Darwin, and old devotee of Spencer. If God created the world, it didn't evolve, and if it evolved, God didn't create it, so you can take your monkey and go to the devil. The Bible and evolution are strangers."

The Bible depicts man's origin as a noble one, while evolution would have you believe that man has to go all the way back to a low, groveling origin.

There is a wide gap between evolution and the Bible. Evolution is a spirit-killer. The Bible is part of the spirit.

You will have to show me that there is something about man that is merely brain and body. Evolution stops with the brain and body, but the Bible goes far beyond. No animal possesses a soul. You can't teach a hog or a cow or a horse morals. They haven't a soul, although sometimes I think they might feel insulted if they were referred to as human beings.

There are people living right here in Philadelphia—and who are perhaps right here in the tabernacle—who may like to be likened to a monkey. They are welcome to the thought."

This, is Billy Sunday's evangelism—"By Je— ———."

Let us *pray*—.

Our Father (not who) WHICH, in heavens, (not on) IN Earth, From Central Suns—all things “*evolve*”—IN air, IN water, IN you, and me; From all there is, “*Up IN a cocoanut tree*”—Let it be plainly seen:—If the world didn’t *evolve*, then *nothing* evolves; and praying or preaching can’t evolve a saint from a sinner. So, your instinct, and your philosophy are at variance; and you might as well “Take your old tabernacle and go to the d——d—digging after full truth, with it—*Old Israel*; and try to discover something modern for enlightenment; to assist in steering clear of those *old delusions*, of credulous, party, Israelitic war hobbies—*used since*, to assist in carrying out the policy of diverting people’s attention from Solonistic, aristocratic—rule or ruin impositions. (Daniel 8:25; Colossians 2:8.)

THE “EXERCISE YOUR OWN JUDGMENT,” policy of school education that has been introduced into the country schools, comes through instruction given our girls who, (it is coming to be required,) must attend State Normal School before being accepted as qualified teachers.

“The principle, of the Normal School policy, finds its origin apparently in Rousseau’s “*Emile*” treating upon education according to nature—denominated NEGATIVE EDUCATION. Consists—from One to Five, of letting the child do as it pleases.”

“FROM FIVE to TWELVE—This most critical period, the education should be negative, and from natural consequences; nothing at all should be done toward moulding or forcing his mind.”

“EDUCATION FROM TWELVE to FIFTEEN—There are comparatively few things to be known that are of value. *Curiosity* is the sole motive and sole guide. Reject those branches for which there is not natural taste, and depend upon *instinct*. There is little of book knowledge even in this period. *Robinson Crusoe* and a study of life according to nature, is the chief book recommended.”

“EDUCATION FROM FIFTEEN to TWENTY.—Hitherto *Emile*’s brain has been formed. (Reference is here made to the case of Hauser Kaspar, which may be found in Chambers’ Encyclopedia; to determine whether a brain *will* develop itself if left to its own inward inclinations or *instincts*.) Now the education is to be for social life and relationships with others. Love be-

comes the controlling motive; emotional development and moral perfection the goal."

"According to this philosophy, Education is a natural, not an artificial, process. It is from within, not from without. It is built from natural instinct, not through response to external force. (impressions.) It is an expansion of natural powers *not an acquisition* of information."

Hence, judgment of value, is claimed to be expected, of little children without lessons; and our State Normal school teachers are telling, or introducing "Robinson Crusoe"; and, have many times given our common school children to understand they must exercise their own judgment, instead of learning lessons, rules, or formulas.

Rousseau, with Diderot, Voltaire, and five others, were denominated—"The Encyclopedists." They compiled an Encyclopedia of over 30 vol. about 1775.

It is evident enough—THERE, was the great renaissance of Greek constitutional, political, moral and pantheistic philosophy:—that Rousseau, in writing his "Emilus," took the teachings of Epicurus for the basic principle; and the CREDULOUS, and CATECHISTIC RELIGIOUS *practices*, and conditions of people, *as the* OBJECT, for refutation.

From the "Savoyard Vicar," (an extract from Emilus, (or Emile,) it is made evident that this work, was directed against the RELIGIOUS abuses, in the CATECHISTICAL TEACHINGS of mythical superstitions; (beyond any possibility of demonstration by truth,) and was not intended to pertain to classic truths—"Common English"—or Common French—at all.

It seems that somebody has *most stupidly or dishonestly* transposed the teachings of Epicurus and Rousseau, (CERTAINLY PERVERTED TRUTH) to read—Philosophy is to be naturally drawn OUT, of Common School children, instead of providing tools (rules) in childhood, with which the *instinct* in MATURE YEARS, can build up philosophy, and thereby expand itself, and possibly develop a new creation.

Philosophers are not found in childhood; else, they are short lived.

Neither can tools or rules, by CREED catechisms, be IMPARTED to children, (as by Rousseau) with which they can EVER, reduce the Jewish "Cloud by day, and Pillar of fire by night," in co-partnership with the Brahminical "Trimurti" and Greek Moral—to twentieth century NATURE.

It is a fact that, prior to the French Revolution, in the *common schools*, the RELIGIOUS catechisms were of the first, and at that time, almost considered the *only*, important matter for attention.

Neither Spartan, nor modern aristocracy, has any right to maintain itself by imposing delusions—religious or otherwise—upon children in schools that the public support.

It took lives of object lessons in nature, to discover that $(x+y)^2 = x^2 + 2xy + y^2$,—while the formula and analysis—the result of all those lives of natural object lessons, can be learned in a few minutes.

There can be only one reason why *such a policy* of school education, at this age, should be imposed upon the common classes; and that *reason*, and the *methods* of carrying it into effect, would be such that, to realize them, makes Conscience revolt, and turn sick at heart.*

Not wishing to *write pages of repetitions, revolving around a single idea*, (and that a poor one,) as is often done, pardon is asked for this repetition.—The instinct of the soul gets its expansion, *only from the OUTSIDE*; by means of nature's tools.

Nature's tool for building up character, or instinct is reason or, philosophy. Tools to *reason with*, are the *first* tools needed; and are to be obtained largely in childhood. Tools—rules—receipts—definitions, must be plain, complete, accurate and fixed, to avoid confusion. Common English includes the tools, or rules for the common people. UNCOMMON TOOLS OR RULES, SHOULD BE PAID FOR BY THOSE WHO GET THE ADVANTAGE OF THEM.

Without tools, the farmer cannot farm; the workman cannot

*See Brief Course in History of Education. By Paul Monroe. In use in our Normal Schools, p. 280 to 409. (The Macmillan Co., 64-66 Fifth Ave., New York.)

work. The farmer's farm, will not grow plows, harrows, or machines; they *must* come from the *outside*. NEITHER CAN THE INSTINCT, OF A CHILD, PRODUCE FROM WITHIN, the tool, the rule to find the least common multiple of two or more numbers, and other tools necessary to *carry on reason*, with which to build up the understanding—the character—the instinct—the soul.

There must be "A happy medium" between Spartan stoicism, and exaggerated and misconstrued Epicureanism.

Instinctive wisdom of a soul is built up from individual experiences of all preceding life existences by means of impressible prime atoms in the brain cell. The *soul—the character—SERVES AS A COMMITTEE OF INTRODUCTION*, but develops from the *results coming in* from; the resultant experiences.

PRACTICAL RESULTS

A PRACTICAL CHARACTER, is one who is able to carry theory to a successful, practical, result.

THEORY AND IMAGINATION, are exclusively factors of individual life; Nature in her works, outside of man's works, *never* uses them. Theory and the imagination needs must precede any great achievement of MATURE man, either for good or evil.

Galileo, Darwin, Spencer, Edison, Marconi, Madam Curie and the Wrights, each would have been classed as visionary fanatics had they not succeeded in guiding their efforts, prompted from the realms of the imagination, tempered by the power of reason, to a successful, convincing, practical, beneficial termination. No greater benefactors of the human race have ever lived; their works are for the benefit of all for all time; but they each got more or less benefit from the tools gained in childhood.

It may also be seen that theory guided only by the imagination, without sound reason, has, through past generations been the cause of the greatest human calamities, when by delusions backed up by force, the people were made the subjects of wild, selfish, individual instinctive fancies.

Through sad experience recorded in the pages of history, we have, or should come to understand, it is not good to be led or controlled by selfish, unprincipled fanatics, for they are as crafty demoniac dreamers, with the faculty of humanity and reason dormant, and selfishness, and the imagination awake; and lead only to delusion, darkness and sorrow.

INVENTORS AND PHILOSOPHERS, are as wideawake dreamers, have had strong imaginative powers accompanied by strong power of practical reason; but during the modern period directed principally in the mechanical and commercial lines, to the neglect of general development in the minds of the people along the lines of honest political philosophy, and the natural practical, human welfare of the masses.

WHEN PHILOSOPHY, INVENTION, POLITICAL ECONOMY, COMMERCE, INSTINCT AND SOCIAL HONOR JOIN HANDS FOR THE COMMON GOOD, then the realization of the highest human aspiration will be brought about; the accomplishment of which is clearly within the bounds of possibility. Galileo, Darwin and others offered theories relating to THE PROGRESS OF NATURE, the truths of which were at first considered inconsistent; but now their theories and reason are generally accepted as throwing great light upon these natural proceedings that were formerly solved by mythology and superstition.

Such rapid and extensive progress in the discoveries of nature's courses have been made in recent years in mechanical lines that the question is often asked:—Is there no end? Do we not now know about all there is to learn from nature?

Such questions do not come from the deep thinking philosopher; for to him it is evident that the human accomplishments have never yet developed a strong, safe, *mythless moral age of philosophy and wisdom*, blessed with fair advantages of mechanical improvements to all.

A most important deduction from the research of this work is, the vital necessity of holding to, and keeping in use all the truths of the constitution or of science made in the past; and from the constant application of *them* in true combinations, depend upon

making progress; rather than to attempt without such a foundation, to bring *truth* out of a flood of chaotic, inconsiderate, selfish, delusive, short-sighted laws, or practices.

The great mistake seems to be, we don't pattern after nature, and stay squarely on the *foundation of truths*, that have been discovered in the past at great cost, and are recorded, (not yet, in our souls,) for our use, to build upon.

A PSALM OF LIFE.

Longfellow.

Tell me not, in mournful numbers,
 "Life is but an empty dream!"
 For the soul is dead that slumbers,
 AND THINGS ARE NOT WHAT THEY SEEM.

Life is real! Life is earnest!
 And the grave is not its goal;
 "Dust thou art, to dust returnest,"
 Was not spoken of the soul.*

Not enjoyment, and not sorrow,
 Is our destined end or way;
 But to act, that each to-morrow
 Finds us farther than to-day.

Art is long, and Time is fleeting,
 And our hearts, though stout and brave,
 Still, like muffled drums, are beating
 Funeral marches to the grave.

In the world's broad field of battle,
 In the bivouac of Life,
 Be not like dumb, driven cattle!
 Be a hero in the strife!

Trust no Future, howe'er pleasant!
 Let the dead Past bury its dead!
 Act,—act in the living Present!
 (God) within, and God o'erhead!

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time;

Footprints, that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.

*Life is real! Life is earnest!
 And the grave is not its goal;
 LIFE *thou art*, to LIFE *returnest*,
 MAY *be spoken of the* SOUL. *

Nahum W. French was son of Joseph Whitcher and Eliza Wilson, French. Born at Haverhill, New Hampshire, Nov. 7, 1854.

*

French

Insert

"Self preservation, is Nature's first law."

- Based upon animal instinct-force
- war - a savage state: No morality -
no reason: - Godliness an Outcast.

"Civilization", "Is to reclaim from
a savage state." How? Is it by
free, neutral civilization reducing
itself to the same savage state, by open
or hidden force? Or, to be civilized
must it be by the infinitely more effect-
ive weapon of Morality, applied to a free,
active soul - the higher element of
God - Moral Wisdom?

and meeteth them in every thought. 17 For the very true beginning of her is the desire of discipline; and the care of discipline is love: 18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; 19 And incorruption maketh us near unto God: 20 Therefore the desire of wisdom bringeth to a kingdom. 21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. 22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. 23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 24 *But the multitude of the wise is the welfare of the world:* and a wise king is the upholding of the people. 25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth; 2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. 3 And when I was born, I drew in the common air, and fell upon the earth, *which is of LIKE NATURE*, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling-clothes, and that with cares. 5 For there is no king that had any other beginning of birth. 6 For all men have one entrance into life, and the like going out. 7 Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me. 8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. 9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. 10 I loved her *above health* and beauty, and *chose to have her instead of light:* for the light that cometh from her never goeth out. 11 All good things together came to me with her, and innumerable riches in her hands. 12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them. 13 I learned diligently, and do communicate *her* liberally: I do not hide her riches. 14 For she is a treasure unto men, that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

(Chap. viii, 17 Now, when I considered these things in myself, and pondered them in my heart, how that *to be allied unto wisdom is immortality;* 18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me. 19 For I

was a witty child, and had a good spirit.)

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. 16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship. 17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: 18 The beginning, ending, and midst of the times: the alterations of the turnings *of the sun*, and the change of seasons: 19 The circuits of years, and the positions of stars: 20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots: 21 And all such things as are either secret or manifest, them I know. 22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick,

which cannot be letted, ready to do good, 23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits. 24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. 25 For *she is the breath of the power of God*, and a pure influence flowing from the glory of the Almighty: therefore *can no defiled thing fall into her*. 26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. 27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. 28 For God loveth none but him that dwelleth with wisdom. 29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. 30 For after this cometh night: but *vice SHALL NOT prevail against WISDOM*.

THE LATE PROFESSOR SHALER OF HARVARD UNIVERSITY SAID:

"The greatest discovery of the modern age, was that of the unity of everything in the universe, the oneness of all life.

This idea that there is but one principle running through the universe, one life, one truth, one reality; that this power is divinely beneficent, and that we are in a great principle current, which is running Godward, is one of the most inspiring, encouraging and fear killing thoughts that ever entered the human mind.

The realization that in the truth of our being we are a part of the one great creative principle of the universe, a necessary, inseparable part of it, and that we can no more be annihilated than can the laws of mathematics; that we must be immortal ourselves because we are a part of immortal principle; that we must partake of all the qualities which compose the Creation, that we must be perfect and immortal because we were created by Perfection, solves the greatest mysteries of life and gives us a wonderful sense of security, safety, satisfaction and contentment, which nothing else can give.

The constant contemplation of our union with the infinite life helps to establish a certainty in our lives, an assurance that we are not the playthings of chance, the puppets of accident or fate; that we are not tossed hither and thither in the universe, the victims of a cruel destiny which we cannot control.

Just in proportion as we realize this oneness with the Divine, this at-onement with our Maker, do our lives become calm, confident, progressive.

Just in proportion as we have a per-

fect sense of our at-one-ment with the Divine shall we receive the life current, the health current, which can heal all our diseases. This is the secret of all mental healing, of all health, prosperity and happiness, a conscious union with the Divine. There is no harmony, no health, no genuine happiness that is lasting and worth while outside of this at-onement. If we could only constantly live in the consciousness of this union we could always maintain physical and mental harmony. This is the secret of all human blessedness.

In this consciousness we do not grow old in spirit. Instead of declining with the years we renew our youth perpetually, and we constantly advance to greater and greater growth.

What a comforting and sustaining thought it is that an infinite power presides within us which is kinder than we can be to those we love best; a force which is always ready to heal our hurts and to restore us, no matter how we have sinned in violating nature's laws!

When one feels that his hand is gripped by the Omnipotent hand he is "too near to God for doubt or fear," and he knows that no harm can come to him from any finite source.

The realization of this will help us to live the life which is worth while, and will show us the bareness, the hollowness, the emptiness of the selfish, greedy struggle in which most of us are engaged. The consciousness that we actually do live, move and have our being *in* Divinity will elevate our standards and multiply our powers as nothing else can."

EXTRACT FROM THE BOOK OF WISDOM—APOCRYPHA.

This book has been erroneously ascribed to Solomon. The original manuscript was in Greek. Its diction, as well as its doctrine, points to a Greek original, unfettered by Hebrew idioms. Entirely foreign to the disposition manifest by the career of Solomon. *In philosophy*, in expressing the duties of rulers, in sublimity of thought, in rhetorical power and command of language, (excepting a few verses, that appear to be foreign,) in the wit and good spirit as stated in verse 19 chap. viii, in the devotion to study to the injury of health, and in the expression of a choice of Wisdom instead of light as by verse 10 chap. vii—these writings correspond with encyclopedic description of characteristics of the Greek, DEMOCRITUS. *Nature*, he calls God, and *wisdom* is called, she. *Wisdom*, is exalted to immortality. “The *whoppers*” told by his neighbors—the Israelites—in relation to their exploits, he very leniently dresses in a garb of *Natural ability* or *wisdom*. Idolatry, is treated of in three chapters beginning with the xiii. The last verses of this work relate to performances by Yogins or Fakirs, seen by Democritus while traveling in India.

CHAP. VI.

Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. 2 Give ear, ye that rule the people, and glory in the multitude of nations. 3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. 4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; 5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. 6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. 7 For he which is Lord over all shall fear no man’s person, neither shall he stand in awe of any man’s greatness: for he hath made the small and great, and careth for all alike. 8 But a sore trial shall come

upon the mighty. 9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away: 10 For they that keep holiness holily, shall be judged holy: and they that have learned such things shall find what to answer. 11 Wherefore set your affection upon my words; desire them, and ye shall be instructed. 12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. 13 She preventeth them that desire her, in making herself first known unto them. 14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. 15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. 16 For she goeth about seeking such as are worthy of her, showeth herself favourably unto them in the ways,

and meeteth them in every thought. 17 For the very true beginning of her is the desire of discipline; and the care of discipline is love: 18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; 19 And incorruption maketh us near unto God: 20 Therefore the desire of wisdom bringeth to a kingdom. 21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. 22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. 23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 24 But *the multitude of the wise is the welfare of the world*: and a wise king is the upholding of the people. 25 Receive therefore instruction through my words, and it shall do you good.

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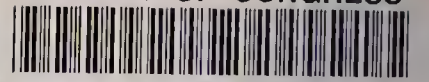
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